

A
FRIENDLY FAREWELL
from a Faithfull Flocke:

TAKEN
IN A SERMON,
Preached in St. Thomas Church in
BRISTOLL, vpon Easter-Tuesday,
being April 6. 1612.

BY
THOMAS THOMPSON Batchelor in *Diuinitie*,
then Preacher there: now Minister of Gods Word
in the Towne and Liberties of MOUNT-
GOMERY in WALES.

2 COR. 13. 11.
Live in peace; and the God of Love and Peace shall be with you.



LONDON:
Printed by Thomas Snodham, for John Hodgets, and are
to be sould at the signe of the Kings Armes in
Pauls Church-Yard. 1616.

A
FRIENDLY FAREWELL

from a Fairhill Flock:

IN A SERMON

Preached in S. John's Church in

London, on the 10th of May 1811.

By the Rev. Mr. [illegible]

Printed by Thomas [illegible] and
to be found at the [illegible] King's Arms
[illegible] 1811.



TO
THE FAITHFULL
COMPANY OF GODS
TRUE SAINTS, WAY-FARING
and warre-faring here vpon earth,
within the Honourable Citie
of BRISTOLL:

Grace and Peace

from God our Father, and from our Lord, and
Saviour IESVS CHRIST.



Right Worshipfull, *Worshipfull*, and
most faithfull Christians, I must in
presenting vnto your goodnesse, this
my friendly Farewell, use the words
of young Elihu, although (I thanke
God) in a farre better minde: ^aI am
full of matter; the spirit within
mee constrayneth mee: For what
hee spake (as ^b Gregory thinketh) ^bGregor.lib.23.
in the * puffed of pride; God our Iudge knoweth, that I much ^{moral.cap.11.}
humbled vnder his mighty hand, am bold to deliuer in
the spirit of meeknesse, onely to manifest both the matter,
and the minde; the purport, and the purpose; the summe, and
the scope of this small Sermon, first preached before you in a
^{* Inflatione elationis.}

The Epistle

great Assembly, and now in print published to the worlds eye. The Matter here purported in a short summe, is a friendly Farewell, which S. Paul tooke of the faithfull Corinthians; which well weighed in euery point, is stuffe of such sufficiency, as that I may boldly professe with holy Dauid, in framing a Sermon vpon this Scripture; ^cMy heart is enditing a good matter. For what better subiect can wee finde, for a profitable and a plausible speech, then a Prayer Apostolicall, pithie and powersfull, in few words, yet full words, such as first expresse the hidden mysterie of the blessed Trinitie, the ^dknowledge whereof is eternall life: Secondly, afford good occasion to dilate of Grace, Loue, and Vnitie, ^ethe gates through which wee must enter the Citie: Lastly, direct both Priests and People by grace in loue to be vnited for their necessary ^fpreseruation, and true perfection: that now I may well commend it to your diligent reading, and wise consideration, with these words of Wisdedom: ^gHeare: for I will speake of excellent things; and the opening of my lips shall be right things. Because the spirit within mee constrayneth my minde, through ^hthe rauishing and forcing loue of Christ, to draw and drine, as in all my former labours, so in this my last farewell from ordinary preaching in your Honourable Citie, all what I speake now, onely vnto this purpose and scope, for your manifold louing kindnesse, to manifest my loue and bounden thankesfulnesse. in euer wishing vnto you all the best things. For how louing and kinde you all, from the highest to the lowest, within your most beautifull and blessed Citie, haue beene to me a poore Scholar, and an unworthy Minister of Gods word amongst you for the space almost of fye yeeres, your great beneuolence, and large beneficence, extended with a most willing heart, and an euer-open hand, doth so clearely demonstrate, that I cannot but in melting teares, for the lacke of such friends, ⁱbeare record of your zeale, that if it had beene possible, you would haue plucked out your owne eyes, and giuen them vnto mee. So ioyfully did your worshipfull Councell admit me to a Lecturers place in your Citie: so faithfully were my poore paines rewarded with an ordinary sufficient stipend: so liberall

^cPsal. 45. 1.

^dIohn. 17. 3.

^eReuel. 22. 14.

^fIohn 15. 6.

Col. 3. 14.

^gPro. 8. 6.

^h2 Cor. 5. 14.

ⁱGal. 4. 15.

Dedicatorie.

berall euer found I all your reall Merchants, honest Citizens, and other good Gentlemen, vpon any my priuate occasions, as especiall at my * taking of a further degree in Diuinitie at Oxford, and vpon my departure to this Pastorall Charge in this Countrey, too farre remote (in respect of my priuate comfort) from you, who then seemed to mee to strue in a godly emulation as ^k Israel and Iuda did for King Dauid, who amongst you all should shew to me, departing from you with an heauy heart, the greatest kindnesse: your most sage Counsellors, by their true Nathaneell, Mr. Iohn Aldeworth, and your most industrious Merchant aduenturers, with many other good Gentlemen associating with them by that hearty Onesiphorus Mr. William Iones, besides many other good Christians in secret, so liberally and so largely contributing at that time to my present necessitie, that in very deed I should proue my selfe, like the greedy^l gulfe at Paria, euer flowing in, but neuer ebbing out; euen a most vile, wicked, vnthankesfull wretch, receiuing all things, but rendring nothing, if I should not in a most settled resolution, euer solemnly deuote all my best endeauours vnto the publication of your most godly zeale in maintenance of Religion, notified to the world by these and many other your singuler good bounties plentifully and pleasurably bestowed vpon Gods Ministers residing amongst you, and preaching the ^m word, with instance, in season and out of season. Therefore I being farre contrary to my former expectation, through the good pleasure of God, now letted and hindred by many maine incumbrances, from setting forth my promised worke vpon the sacred History of holy Queene Estlier, explained in Sermons preached before; thought it now most conuenient, least I should seeme vngratefully to bury your last great beneuolence in darke some obliuion, to send forth, vnder your Names, this my last labour in ordinary had before you, that it may well appeare, ⁿ how I long after you all in the bowels of Iesus Christ, praying alwayes, both publikely in Pulpit, and priuately in Chamber, for the ^o peace of your Hierusalem, as here I professe from the bottome of mine heart, for the house of the Lord, the procuring of your good, by ^p putting you in remembrance, to stirre you vp, that ^q not in

* By a summe of money sent by Mr. Thomas Wright my faithful friend. k 2 Sam. 19. 41. 42. &c.

^l Scaliger de subtil. exerc. 3. 2.

^m 2 Tim 4. 2.

ⁿ Phil. 1. 8.

^o Psal. 122. 6. 8.

^p 2 Pet. 1. 13.

^q Phil. 2. 12.

The Epistle Dedicatorie.

^r 1 John 3. 9.

^s Ephes. 2. 8.

^t Ephes. 4. 15.

^u John 17. 21.

^x Acts 20. 32.

my presence onely, but in my absence also, ^r through the
seede of Gods word so plentifully and so powerfully sowne
amongst you, by those my most louing and faithfull Friends and
Fellow-labourers yet residing with you, ye may make a good
profession of your true faith in the Trinitie, and by ^t grace be-
ing saued, ^t follow the truth in loue, and ^v grow vp in
vnitie. For this is the summe of all my Sermon, and the onely
scope I ayme at in setting it forth, that through your good ac-
ceptance, till God giue time and meanes of sending a better to-
ken of my good will, this poore thing may somewhat further the
building of the Church of Christ, in whom I heartily ^x com-
mend you to God, and to the word of his grace, which
is able to build you vp, and to giue you an inheritance
among all them that are sanctified.

*From my study in Mountgomerie
this 15. of September. Your
Election day of happy Magi-
strates to so orderly people. Ann.
Dom. 1615.*

Your Worships

euer bounden

to all duties of loue

in Iesus Christ,

THOMAS THOMPSON.



A FRIENDLIE FAREWELL FROM a faithfull Flocke.

2 COR. Chap. 13. Vers. 14.

*The grace of the Lord Iesus Christ, and the loue of
God, and the communion of the Holy Ghost, be
with you all. Amen.*



Prayer after preaching, is like har-
rowing after sowing: for it co-
uereth the seed from the rauen-
ous Deuill, by the blessing of
God, as by fresh earth, drawne
vpon it by our prayers, as by an
harrow. ^a *St. Iames* therefore,
commendeth the effectuall seruent
prayer of a righteous man much to auaille; because (as ^b *Ter-
tullian* saith) in it is the breuiarie of the Gospell contained,
whiles that when wee haue preached, wee touch in our
prayer, by way of a short summarie, all what before was
spoken. And therefore it is (right Worshipfull and belo-
ued in our blessed Sauour) that the Apostle *S. Paul* after
his long preaching, both by word of mouth, and writing
to the people and *Saints* at *Corinth*, prayeth vnto God
for all good things, by which they may grow fruitfull in
the word of life. For the brieife summe of all points com-
prised

¹
The scope and
end.

^a *Iam. 5. 16.*

^b *Tertull. lib. de
Orat. cap. 1.*

²
The summe.

3
The diuision.

1

2

3

An answer to
two questions
as a preparati-
on to what
followeth.

I
To the former.

c Heb. 12.29.

d Esay 33.14.

e Matt. 3.17.

f Ephes. 1.6.

g Ier. 31.3.

h Ephes. 1.4.

i 2 Cor. 5.18.

k 1 Cor. 1.2.

l Ambros. in
2 Cor. 13.

prised in these words, is onely this, that he prayeth vnto God the Father, the Sonne, and the holy Ghost, for loue by grace in the true communion of Saints to be giuen vnto them all, of whatsoeuer Nation, kindred, sexe, or lawfull condition of life they be. So that hence wee see three things of speciall note to be obserued for our instruction, *to wit*, first, of whom he craueth these good things; *of the Father, the Sonne, and the holy Ghost* secondly, what are the good things here desired; these three, *1. Grace, 2. Loue, 3. Communion*: thirdly, for whom doth he craue these gifts? for them all, [*be with you all. Amen.*]

But before we enter into the discussing of these particulars, there are two speciall questions naturally arising out of the whole Text to be resolved; the former concerning the order of these good things, *why Grace is placed here before Loue*: the latter touching the application of these good things vnto the seuerall persons in the Trinitie, *Why Grace is giuen to the Sonne, Loue to the Father, and Communion to the holy Ghost, when yet all these three, Grace, Loue, and Communion, belong to them all together?*

To the former we answer, that the *Apostle* proceedeth after the method of wisdom, from things more knowne to vs, to things better knowne in nature. For after man had sinned, God of a friend became mans enemy, and as the *c Apostle* saith, *a consuming fire*, with whom *no d sinners can dwell*, vnlesse a reconciliation be made by *Christ Iesus*, in whom alone *e God is well pleased*, and in whom so beloved we *f are accepted*. So that although God in respect of himselfe *g loued vs* before the foundation of the world, in that he then *h did elect vs vnto saluation*; yet in respect of vs this loue was not manifest, but onely in his Sonne, *i by whom he hath reconciled vs vnto himselfe*. And therefore *S. Paul* taking the *Corinthians* for common men in nature, howsoeuer *k Saints* by the calling of grace, wisheth first vnto them *grace by Christ*, that secondly the free loue of God might appeare: thirdly *in the communion of the holy Ghost*. For here, saith *l Ambrose*, *he beholdeth them beloved*

of

of God, and saved by the grace of Christ, that the perfection of these three might be the consummation of man vnto saluation. Now then to the latter, wee must speake as the learned Schoolemen^m teach vs, that the manner of appropriating any thing to the three persons in the Trinitie, is twofold: the former in respect of their essence, as power is ascribed vnto the Father, who is the beginning; wisdom vnto the Sonne, who is the Word; and loue vnto the holy Ghost, in as much as he is the goodnesse. For to compare great with small things for our better vnderstanding;ⁿ As in the reasonable facultie of mans soule, when the vnderstanding considereth it selfe, it begetteth or produceth an image of it selfe, it being in that reflected action the proper object of it selfe; from the desire or appetite of which image so produced, ariseth a mutuall loue and delight betweene the vnderstanding and his image: so in the eternall essence of the Godhead, the Father looking into himselfe, begat the image of himselfe, which is his Sonne; from the mutuall delight of both which persons proceedeth the holy Ghost, as a common beame to two lights, and yet altogether one in essence with them both: according as the^o Hebrewes teach, that in the Godhead there is *Vnus, Vniens, & Vnitum, & Vnum omnino punctum sunt*: One, uniting, united, and all one point: the first being the Beginning, the second the Vnderstanding, the third the Feare of God; the second begotten of the first, the third proceeding from them both; one being contained in another, and all in one, as in a Crowne, or circle, or Sphere incingible, whose center was euery where, but circumference no where, as said the^p Philosopher: the latter *causaliter*, in respect of their being both the principall and the immediate cause of things. As therefore here is peculiarly allotted first grace to the Sonne, because wee are *iustified freely by his grace through the redemption that is in Iesus Christ*; secondly, loue to the Father, because *that God sent his onely begotten Sonne into the world, that we might live through him*; thirdly, communion to the Holy Ghost, because as hee proceedeth

B

both

2

To the latter.
m Aquinas in
2 Cor. 13.

1

n Vid. Aquin.
1. p. summa, q. 27.
art. 1. & 3.
Mornauum de ve-
ritate Relig. cap.
5. et Keckerman.
in systemat. theo-
log. lib. 1. cap. 3.

o R. Hamai in
tract. de specula-
tione. & R. Isaac
in Psal. 111. a-
pud Galat in lib.
2. de arcanis fid.
Cathol. cap. 7.

2

p Apud Gany-
ret. Amico Me-
dic. diff. 1. cap. 1.

q Rom. 3. 23.

r 1 Iohn 4. 9.

1. Cor. 12. 13.

5.
The first part
of the Text.

t Anselmus in
Comment. super
2 Cor. 13.

Doct. 1.

1
u Mat. 28. 19.

2
x 1 Iohn 5. 7.

3
y Apud Galati-
num lib. 2. de
Arcan. fd. cap.
11. & 12.

z Apud Suidam
in Thutib.

4.

both from the *Father* and the *Sonne* in common: so is he the cause of that mysticall vnion or communion which is betweene Christ and his members, and the members themselves, first manifest by their ingresse into the Church through Baptisme, and afterward confirmed by their continuall progresse in grace through the true and right vse of the Lords Supper, according as the *Apostle* confirmeth the reall coniunction of the members into one body, because ^f *By one spirit we are all baptized into one body, whether we be Iewes or Gentiles, whether we be bond or free, and haue beene made all to drinke into one Spirit.* Wherefore these questions being answered, wee may easily cleare euery doubt, that may be raised out of the speciall parts of the text before proposed.

The first of which is, *Of whom he craveth these blessings?* Surely, of *God*, who is here distinguished into three persons, the *Father*, the *Sonne*, and the *holy Ghost*. For as *Anselmus* ^t hath well gathered the two doctrines of this circumstance, *Trinitatis hic complexio est, & unitas potestatis, quatenus nostra salutis perfectio est: Here is a brieft rehear-sall of the Trinitie, and an unitie of that power, which is the perfection of our whole saluation.* I say, that hence wee first learne the distinction of the deitie into three persons, the *Father*, the *Sonne*, and the *holy Ghost*, as they are specially named, first by our *Sauour* in the *Institution of Baptisme*: ^v *Goe yee, and teach all Nations, baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost*: secondly by *S. Iohn* in the record of heauenly witnesses: *There are* ^x *three that beare record in heauen, the Father, the Word, and the holy Ghost; and these three are one*: thirdly, by the *Iewish Rabbins*, both in the name of *God* consisting of twelue letters, אב בן ורוח הקדש *Father, Sonne, and Holy Ghost*; and in that which they make vp of two and forty letters thus: אב אלהים בן אלהים רוח הקדש *Father God, Sonne God, holy Ghost God*; three in one, and one in three: yea, and lastly, of the *Deuill* himselfe, in the ^z *Oracle of*

Serapis,

Serapis, thus answering to one Thulis King of Egypt, demanding who should raigne after him :

Πρῶτα θεός, μετέπειτα λόγος, καὶ πνεῦμα σὺν αὐτοῖς,
Πάντα θεοσύμφυτα ταῦτα, καὶ εἰς ἐν ὄντα τέτυκται. &c.

That is, first God, then the Word, and with them the Spirit : all these are of one nature, and compaēt into one. For now secondly, as by their mention vnder three names, wee see there is a *Trinitie* : so wee learne thus much concerning the vnitie of their power, that although all the outward graces necessary for vs vnto saluation come from one God; yet the manner according to which they proceed from the three persons in the *Trinitie*, is diuers, as may appeare by plaine speech of Scripture, deliuering both the vnitie of the efficient, [Euery a good gift, and euery perfect gift, is from aboue, and commeth downe from the Father of lights] and the varietie in effecting, [To vs b there is but one God, the Father, of whom are all things, and we for him; and one Lord Iesus Christ, by whom are all things, and wee by him.] For it is an olde rule in Diuinitie : c *Opera Trinitatis ad extra sunt indiuisa* : The outward workes of the *Trinitie* are vndiuided : but thus to be vnderstood, as our learned d Diuines take it from e *Saint Augustine*, that as the persons are to be considered according to their essence absolutely, so their workes outward are not diuided, they working all together and alike, because in their essence they are all one : but if the persons be considered according to the manner of their existence relatiuely, then their outward workes, howsoeuer vndiuided in the thing done, yet come vnder a distinction of appropriation vnto this or that person in the *Trinitie*, according to the order or manner of working in those three persons, since there is an order amongst them in the manner of their existence, according to which, as *Athanasius* f deliuered it, the Father is of none; the Sonne is of the Father alone, begotten; the holy Ghost, both of the Father and of the Sonne, proceeding : that wee may speake thus now of this order and manner of working, (The Father worketh of himselfe, the Sonne from

Dott. 2.

a Iames 1. 17.

b 1 Cor. 8. 6.

c Apud Augustin. tom. 4. lib. de Vnit. & Trinit. Dei. cap. 9.

d Kemnit. p. 1. loc. com. pag. 103. & Vrsin. part. 1. Catech. q. 24. & Bucan. loc. com. 3. q. 14.

e August. tom. 1. lib. contr. Felicianum. cap. 9. & tom. 9. in Ioh. 10

f Athanas. in Symbolo.

g Iohn 5. 25.

h Iohn 16. 15.

3 Answ.

I

i Vid. Danaï
part. 1. I/agog.
lib. 1. cap. 22.

k Iam. 1. 17.

l Prou. 16. 5.

m Ephes. 3. 21.

n Ephes. 1. 3.

o Iohn 3. 6.

p Gen. 1. 2.

q Rom. 8. 14.

r Basil. lib. de
sp. sanct. cap. 14.

the Father, and the holy Ghost from both) being warranted by our Saviours own words, both concerning himselfe; (*The Sonne can doe nothing of himselfe, but what he seeth the Father doe?*) and concerning the Holy Ghost, (*All things that the Father hath, are mine, therefore said I, he shall take of mine, and shew it unto you.*) So that here is no subiection of one person to another, being all one and equall in nature, but only a determination of the action arising from the diuers manner of existence in the persons, manifested in Scripture two seuerall wayes; first, by certaine formes of speech, and secondly by some actions appropriated vnto seuerall persons. The formes ⁱ or phrases of speech are such, as plainly shew that such an action there mentioned immediately proceedeth from such a person: as first, when any action is determined to the Father according to the order or manner thereof, then doth the Scripture vse these two Prepositions with the Relatiue, *A quo & Ad quem*: *A quo*, from whom, as, ^k *Every good and euery perfect gift commeth from aboue, euen from the Father of lights*: *Ad quem*, to whom, or for whom; as, ^l *The Lord hath made all things for himselfe.* Secondly, when an action is assigned to the Sonne, then doth the Scripture expresse it by these two, *Per quem, & In quo*; *Per quem*, by whom, or through whom, as, *By or through the onely Mediatour*, ^m *as, Vnto him be glory in the Church by Iesus Christ*: *In quo*, in whom, as in the head, ⁿ *In whom God hath blessed vs with all spirituall blessings in heavenly places.* Thirdly, when any thing is reported to be wrought by the holy Ghost, then hee speaketh of himselfe in these two phrases, *Ex quo & Quo*: *Ex quo*, of whom, as of the immediate and principall Mouer or Agent of such an effect, according to that saying of our Saviour; ^o *That which is borne of the spirit, is spirit*: *Quo*, by which, as by the sustainer, the cherisher, and nourisher, and perfecter of all things: like as ^p *when the spirit of God moued vpon the face of the waters*; and as when it is said, ^q *As many as are led by the spirit of God, they are the sonnes of God.* Wherefore ^r Basil well expounded that place of

of the *Apostle*, ^f *Of him, and through him, and for him are all things*, to be a plaine distinction of the three persons by their manner of action, as well as of existence, seeing all things are of the holy Ghost, by the Sonne, for the Father. Now the actions appropriated to the severall persons, are especially three: the first, *Creation*, giuen to the Father, because as he is of himselfe, so made he ^t all things of himselfe: the second, *Redemption*, assigned to the Sonne, as to the ^v immediate Agent thereof: the third, *Sanctification*, ascribed to the holy Ghost, as he dwelleth in vs to make vs ^x *an holy Temple*. So that with *Iustine y Martyr*, we may with comfort of heart confesse vpon this knowledge which God himselfe hath reuealed vnto vs concerning himselfe by his word and his workes, that *μονὰς ἐν τρισὶ νοῦται, καὶ τρισὶ ἐν μονᾷ γνωρίζεται*: *The Vnitie is understood in the Trinitie, and the Trinitie is acknowledged in the Vnitie*: and that for this vse, first to confute the subtile ^z *Sabellians*, *Noetians*, and the whole paltre packe of the *Patris-passians*, who vnder colour of holding the vnitie of the Godhead, denie the distinctions of the persons in the *Trinitie*, as if *one a thing in substance*, such as *God is*, could not haue a diuers manner of existence, such as these names of the *Father*, *Sonne*, and *holy Ghost* import. Wee maintaine no polytheitie, but preach of a *Monarchie*, not to deceiue, but to confesse a *Trinitie*: vnitie in *Trinitie*, and *Trinitie in vnitie*, one deitie of the *Father*, of the *Sonne*, and of the *holy Ghost*, ^b saith *Epiphanius* for all the rest of the ancient Fathers: who to conuince ^c these Heretickes, were enforced to vse these words for distinction, *ὁσία & ὑποστάσις*, *substantia & persona*; that, to signifie the substance and nature of the Godhead, which is only *One*; this, to notifie the diuers manner of existence of the Godhead in the persons, which are most distinctly and truly *three*, as *Tertullian* ^d said wittily; *Tres, non statu, sed gradu; nec substantiâ, sed formâ; nec potestate, sed specie*: They are *three*, not in state, but in degree; not in substance, but in forme; not in power, but in shew. Secondly, to giue vs true

f Rom. 11. 36.

2

t Esay 43. 21.

v Reu. 5. 9.

x I Cor. 3. 18.

y Iustin. Mart. in exposit. fidei.

Use 1.

z August. lib. de her. cap. 41. & Pappus de heres. centur. 3.

a Iust. Martyr. ubi supra.

b Epiphan. her. 62.

c Hil. lib. de synodis aduers. Arianos.

i Tertullian. lib. contra Praxeam. cap. 2.

Use 2.

1
e Ier. 2. 13.

2
* Iam. 1. 6.

f Exod. 6. 3.

g 1 Cor. 8. 6.

h Psal. 36. 9.

i Col. 2. 9. 10.

k Iohn 16. 24.

l Rom. 8.

m Gryneus, Pa-
raus, et D. Willet
in locum illum.

n Rom. 8. 16.
Gal. 4. 6.

o Damas. lib. 1.
fd. Orthod. cap.
19.

direction for to pray as wee should, lest our prayers be in vaine. For hereby we learne, first, to aske of *God alone whatsoeuer we need*, lest wee proue like those people in *Jeremie*, who committed two euils, forsaking God the fountaine of liuing waters, and hewing them out cisternes, broken cisternes that can hold no water. Secondly, that yet wee so aske of God alone, as that wee forget not how to obtaine the thing we aske. For we must *aske in faith*, which doth not onely apprehend the promise in the substance thereof, as our *omnipotent* God giueth it, but also assureth our consciences of the full performance in all points; since as *one* God must doe it, so the manner of well aeting it vnto our full benefit, is according to the distinction of the three persons, first from the Father, the *fountaine* of all being; secondly, through the Sonne, the sole *conduit-pipe* for conueyance of all whatsoeuer blessings vnto vs: thirdly, by the holy Ghost, the most effectuall and liuely worker of grace and peace. As therefore the Sonne wilheth vs, *to aske the Father in his name*, that our ioy may be full, and as the *Apostle* saith of the holy Ghost, that *it helpeth our infirmities, by making intercession for vs with groanes that cannot be uttered*, *by teaching vs through his enlightning vnction, and causing vs through his quickening operation, to crie in our hearts, Abba, Father*. And so I conclude these short obseruations from the first part of my text, with those words of *Damasen*, thus expressing the indiuisible distinction of the *Trinitie*: *The diuine nature is the gracious endower of all good whatsoeuer vnto his proper creatures, according as enery thing is capable thereof: but the immanencie or stabilitie of the persons is reciprocally, separate in themselves, but yet not departing one from another, hauing in themselves an inconfused compasse, not because they are mingled or confounded together, but mutually dwelling one in another*.

6

Now for the second part, or principall point hence to be expounded vnder the answere to this question: *What are the good things here desired?* It spreadeth it selfe into

into three parts or branches to be severally discoursed of; the first is *Grace*; the second *Charitie*; the third the *Communion*. First, concerning *Grace*, wee must make out search for two things: the former, What this *Grace* is; the latter, how this *Grace* is said to be from Christ. To finde what this *Grace* is, wee must take good view, first of the Names, by which *Grace* is noted by the originall tongues of the holy Scriptures, Hebrew and Greeke, and secondly of the diuers acceptions, significations and vses of the foresaid names. The name of *Grace* in the Hebrew tongue is, *chen*, as where *Noah* is said to finde grace in the eyes of the Lord, and where it is said, that the people which were left of the sword, found grace in the wilderness. For * it is deriued of the roote *chan*, *gratiosus est*, be pittie, or is gracious; as God is called *mercifull*, and gracious, because as he saith, *I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy*. And the Greeke word for *Grace* is *χάρις*, as appeareth by the sanctified salutation of the blessed *Apostles*, wishing to all the Churches *Grace and peace from God our Father, and from our Lord Iesus Christ*: a name *deriued* of *χαίρειν*, which commeth of *χαίρω*, *gaudeo*, to reioyce, because (as saith *Plutarch* *) nothing is so *fruitfull of ioy*, as *Grace*. So that by the name, wee finde *Grace* to be nothing else but a free loue and fauour of a superiour to his inferiour, for his comfort and ioy, as *learned Moralists* haue obserued it in the first and proper signification, to be taken for the loue and good liking of God to the faithfull, of a Prince to his subiects, of a father to his childe, of a master to his seruants, of any superiour to his inferiour: yea, and *according* to the *Platonists* (falsly so called) *Theologie*, of the *Angell* pleased with the person in particular upon whom he attendeth: and, as the most orthodoxe of all the Fathers, *S. Augustine* saith of the Latine word *Gratia*, that it is so called, *quia gratis datur*, because it was giuen freely; and that it is said to be freely giuen, *because gratis constat*, it commeth freely. And why so? His reason is good: *Nihil boni*

The second part of the Text, and therein

I

Of the *Grace* of our Lord Iesus Christ.

I *Quest.*

What is this *Grace*?

I The names.

p Gen. 6. 6.

q Ierem 31. 2.

* Schindler. in

Pentaglott. Pa-

gnin. Auen arti-

Buxtorf. & c.

r Exod. 34. 6.

f Exod. 33. 19.

t Rom. 1. 7.

i Cor. 1. 3. & c.

u Scapula ex

Etymologico.

x Plutarch. lib.

de princip. philo-

sophandi.

y Piccolomini in

grad. 8. cap.

37. Ethica.

z Cal. Rhodogin.

lib. 11. lect. antiq.

cap. 19.

a August. Tom. 3

in Iohannem.

b Idem in Psal.

31.

boni fecisti, & datur tibi remissio peccatorum: Thou hast done no good thing, and the remission of thy sinnes is giuen vnto thee. And thereupon he concludeth thus of it in another place:
c The grace of God is the gift of God, and is said to be freely giuen, not because the reward is restored after the discussing of the deserts, but for that the gift is giuen after the pardon of sinnes.

c Idem ser. 61.
de verb. Dom.
cap. 1.

ΕΝΔΙΝΗΘΙΣ.

d Aquinas 1^a.
2^a. q. 110. art.
2. & Bellar.
tom. 3. lib. 1. de
grat. & lib. arb.
cap. 3. 4. 5. 6.

I Answ.

e Rom. 11. 6.
f Ephes. 2. 8. 9.

2

g 1 Iohn 4. 9.
h Rom. 5. 8.
i Rom. 3. 27. 28
k 2 Cor. 3. 5.
l Esay 64. 6.

m August. ser. 16
de verb. Apostol.
cap. 9.

n Fulg. lib. 1.
ad Monimum
o Bellar. lib. 1.
de grat. et lib.
arbitr. cap. 4.
Obiect.

Whereas some ^d Diuines therefore think, that the Grace of God is properly a qualitie inherent in the manner of an habit remaining in man, wee cannot but iudge them greatly deceiued, and to swarue from the tenour of all true learning, grounded either vpon Scripture, which exprelleth most liuely the freedome of Gods grace, vnder these plaine tearmes of flat opposition: ^e If by grace, it is no more of workes; otherwise grace is no more grace: and By ^f grace are ye saued through faith, and not of your selues: it is the gift of God, not of workes, lest any man should boast: Or vpon the Analogie and proportion of Faith, which certifying vs of these poynts, that ^g God loued vs first; that Christ ^h in his lone dyed for vs being sinners; that ⁱ Faith onely iustifieth; that we can ^k doe nothing of our selues; that all ^l our righteousnesse is a menstruous cloath, doth necessarily conclude, that the grace of God by which we are saued, is on vs, not in vs, is of God onely, not of vs, who are nothing, as ^m S^t. Augustine said, *in Iustitia sit, sed & gratia sit; a Deo tibi sit, non tua sit. Sacerdotes tui, inquit, induantur iustitia; vestis accipitur, non cum capillis nascitur: Pecora de suo vestiuntur: Let there be righteousnesse, but let there be grace; let it be of God, let it not be thine owne. Let thy Priests (saith the Psalmist) be cloathed with righteousnesse; cloathing is receiued outwardly, not growing with our hayre; sheepe are cloathed of their owne, but so are not men, who what grace they haue, the same they take from God, who (as ⁿ Fulgentius saith) giueth grace freely to the unworthy for his iustification; and giueth grace also to the man so made worthy in rendring of the euerlasting reward. Much is here ^o vrged to little purpose, since not one place alledged out of Scripture*

ture

ture or Fathers, toucheth this point, concerning the first grace of our iustification, but onely the second grace of our sanctification, which when we are iustified freely by faith in Christ, & is powred into our hearts by the holy Ghost, who is the fountain, & the unction, & the seale, and the seed of our saluation, as we are regenerate, after the act of our iustification, which must of necessitie goe before, being finished fully by our faith, as all those Fathers, in their very words alledged, doe evidently demonstrate to any single eye, that can haue leisure to looke into them. For two may serue now to vs for a taste; the one, & howsoeuer a forged Author, yet Authentique to our Aduersaries, saith most plainly, that *the first motion to heavenly things is the loue of God: further, the most principall progresse of this holy loue to performe Gods commandements, is that most secret and unspeakable working, by which a diuine state or condition is wrought in vs.* Who could more plainly speake for vs, then this man doth, holding the first grace to be the loue of God, the second to be the working of his holy spirit for our regeneration? The other is S. Basil, whose words directly import what we teach: *As the force of seeing is in a sound eye, so the working of the spirit is in a purged soule: and as Art is in him that hath obtained it, so the grace of the spirit in him who hath receiued it, is alwayes present, but not working alwayes.* For by these words we finde, that before the spirit worketh for our sanctification, the soule is purged through the remission of our sinnes for iustification. By the name then of *Grace*, in the three great tongues we see what it is in part, namely, *Gods free loue and fauour vnto his creatures.*

Now to know the diuers significations and vse of this word in holy Scriptures, wee must marke the sundry distinctions of *Grace*, as y learned Diuines haue drawne them out of the word of God: wherein *Grace* is two-fold, *Common* and *Proper*. *Common Grace* is onely a ciuill acceptance, or a fauourable good liking, which one may conceiue of another, vpon the true knowledge of any

Sal.

I

p Rom. 5. 5.

Tit. 3. 5.

q Iohn 4. 14.

r 1 Ioh. 2. 27.

f 2 Cor. 1. 18.

t 1 Iohn 3. 9.

2

u Dionys. Areo-

pagita de cœl.

Hier. p. 1. cap. 2.

I

2

x Basil. lib. de

Sp. Sanct. c. 26.

2

The significa-
tions of grace.

y Augustin.

Scholastic. in

2. diff. 26.

Aquin. 1. 2. q. 11.

& Bellarm. lib.

1 de gr. & lib.

arbitr. cap. 2. &

Zeged. tab. de

gratia.

Zanch. in 2. Eph.

loc. de gratia.

z Prou. 3. 34.

a Luk. 2. 42.

b Piccolom. vbi
supra, c. 38.

c 1 Sam. 10. 23

d 2 Sam. 15. 6.

e Plutarch. in
Alexand.

f Cic. pro Leg.
Manil.

g Sueton. in
Iul. Cæs.

h Aristotel. 1.

Ethic. Nico-
mach. c. 5 &

Piccol. gr. 8 c. 33.

i Ierem. 31. 2.

k Zegedin. vbi
supra.

l Ephes. 1. 4.

m Vid. Zanch.

lib. c. de Attri-
but. Dei, cap. 2.

part. 1 q. 1.

n August. ep. 95.
ad Innocent.

o Psal. 100. 3.

p Deut. 4. 37.

r Ioh. 3. 16.

[Vid. Kemnitium

Tom. 1. loc. com.

loco 6. cap. 6.

good endowments of body or of minde in him : as in this sence God is said to ^z *giue grace to the lowly*, and our Sauour in his childhood is reported ^a *to be in fauour with God and man*. This Grace is not here meant, being onely a morall ^b good, arising vpon such excellencies as Infidels may surpasse in, like as did ^c *Saul*, ^d *Abfalon*, ^e *Alexander*, ^f *Pompey*, & *Cæsar*, and such other vaine affectatours of a popular applause. For it is sauing Grace wee seeke for, proper only to the members of Christ in his Church: to whom this Grace is manifested two manner of wayes; first, as the cause of all good; secondly, as it is the gracious effect proceeding from that cause. Grace, as it is the cause, is Gods free good will, by which *hee freely accepteth vs in his beloued*: and so, ^h as honour is said to be in the person honouring, rather then in the honoured; so is this Grace causall, not in vs, but in God, who ⁱ *loueth vs with an euerlasting loue*. For therefore is this free Grace distinguished into ^k *Grace purposing*, and *Grace working*. *Grace purposing*, is the grace of election, by which ^l *he hath chosen vs vnto saluation before the foundation of the world*. *Grace working*, is ^m the grace of predestination, or of effectuall execution of his decree, by the necessary true meanes of our saluation before ordained; and that in a respect either ⁿ generall, or particular. The generall respect of this working grace is seene in these three sundry and seuerall acts: first, in the generall creation of mankinde, which is only from his working grace, as he is said ^o *to make vs, and not we our selues*: secondly, in the election of Israel, whom ^p *he chose, because he loued their fathers*: thirdly, in the sending ^r his Sonne Christ Iesus into the world, onely for the loue that he bare to the world, that *whosoener beleeueth in him, should not perish, but haue eternall life*. The particular respect of this same working grace, concerneth euery faithfull man in particular, in whom this grace worketh a perfect conuersion from sinne to righteousness, and from death to life, by these ^s *five degrees*, whereof the first is, before that he had any manner of inclination vnto a conuersion,

a gracious preuention, by which he is ^t raised vp. and quickned to receiue good, as the *Psalmist* saith, ^v *The God of my mercy shall preuent me.* The second is, that least hee turnebacke and resist the working of the holy Ghost, a fit preparation of the minde to know, and of the will to assent vnto Gods word, as ^x *Lydia gaue eare by Gods opening of her heart.* The third is, vpon this true fitnesse for good things, a liuely operation, by which he is now truly changed into a new man, God hauing wrought in him ^y *the will and the deed*, by the enlightning of his vnderstanding, and the renewing of his will. The fourth is, least at any time he should proue vnfruitfull, *an helping of him* to worke what is acceptable in Gods sight, as *Dauid* said therefore, ^z *Lord, be thou my helper.* The fift is, to vphold him from wicked backe-sliding, the gift of perseuerance, by which against all the tentations of the Deuill, the flesh, and the world, he standeth most firmly by ^a *the seede of righteousness remaining in him*, as *Dauid* protested, ^b *Surely goodnesse and mercy shall follow me all the dayes of my life, and I will dwell in the house of the Lord for euer.* For vpon these degrees did the Fathers ^c and Schoolemen frame these common distinctions of sauing and particular grace, into the first and second grace; the first preuenting, the second following; the first working, the second co-working, according to those good words of ^d *S. Augustine*, alledged by *Peter Lombard* ^e for warrantize of this doctrine: *Cooperando Deus in nobis perficit, quod operando incipit, quia ipse ut velimus, operatur incipiens, qui volentibus cooperatur perficiens*: that is, God doth finish in vs by co-working, what he beganne by working; because he beginning worketh, that wee may will, who finishing cworketh with vs so willing. As the Apostle saith therefore, (*S. Augustine* also bringeth in these words for prooffe) ^f *I am confident of this very thing, that he which hath beganne a good worke in you, will performe it untill the day of Iesus Christ.* But grace is not onely the cause of good, but also the true effect proceeding from that cause, as the ^g learned call it, *donum gratuitum*, a free gift,

^t Ephes. 2.5.

^u Psal. 59.10.

^x Act. 16.14.

^y Phil. 2.13.

^z Psal. 30.10.

^a 1 Ioh. 3.9.

^b Psal. 23.5.

^c *Vt supra notatur.*

^d *August. Tom.*

7. lib. de gr. &

lib. arbitr. ad

Valent. cap. 17.

^e *Lombard. li. 2.*

dist. 26. lit. A.

^f Philip. 1.6.

^g *Falgent. ep. 3.*

ad Pro. &

Prosper. lib. de

Ingratu, ca. 17.

h Rom. 5. 15.

1. Opin.

i Aquin. 1. 2.

q. 111. Art. 1.

& Durand. in

3. sent. dist. 13.

q. 1.

Sol.

I

k Zanch. lib. 4.

de Attrib. Dei,

cap. 2. quest. 2.

& Aretius loc.

22. Probl. theol.

2

l Vrsin. Cate-

chis. p. 2. q. 53.

explic. q. 4. &

Deneus Isag.

p. 1. lib. 2. c. 1.

&c.

m Gal. 5. 22.

n Mr Perkins

vpon that

place.

o I Cor 12.

7. 8. 9. &c.

p Ephes. 4. 7.

A compleat

definition of

grace.

2. Quest. How
this grace is
said to be from
Christ?

gift, according to the phrase of speech vsed by the blessed Apostle ^h S. Paul, ἡ δωρεὰ ἐν χάριτι, *the gift by grace*; which yet ⁱ the Schoolemen haue presumed thus to distinguish, in *gratiam gratum facientem*; into grace making acceptable, because it ioyneth vs neerely to God: & in *gratiam gratis datam*; into grace freely giuen, because by it one man helpeth another to come vnto God: but in truth very improperly, ^k since first no gift maketh acceptable of it selfe, without Gods free acceptance of it; and secondly, euery grace, of whatsoeuer kinde it be, is onely of Gods free grace: and therefore because the parts of this their distinction are but one thing, we may with other ^l godly men thus rectifie their mistaking, by seuering these gifts of grace into such as either necessarily concerne euery faithfull mans saluation, as faith, hope, loue, and other such fruits of Gods spirit, ^m against which there is no law, either to ⁿ condemne them that haue these vertues, or to compell them, because they freely obey God, as if there were no law: or else fitly are applicable to the edifying of others, as the gifts ^o of tongues, vtterance, discretion, knowledge, and diuers other such like, giuen by the spirit to profit withall, ^p according to the measure of the gift of Christ.

So that from these distinctions, all well put together, with the nominall description before deliuered, wee may giue this full definition of grace, not common, but proper; which is Gods free fauour, by which he did not only from euerlasting, purpose; but also in fulnesse of time, performe both the generall good of all his creatures, and the particular saluation of euery his faithfull chosen childe, by preuenting him before, that he might be conuerted; and assisting him afterward, that he may so continue vnto the end, being freely and fully endued with those gifts of grace, which are necessary and expedient, both for his owne saluation in particular, and for the edifying of others, to the glory of God.

This grace the Apostle prayeth for. But how and why doth he call it here *the grace of the Lord Iesus Christ*?

Surely

Surely for three especiall reasons, well grounded vpon these three especiall titles of Christ set downe in my text: the first reason is, because he onely procured the fauour of God vnto vs, by a double dignitie residing in himselfe, in respect first of his person, which is Gods *wisedome*, and so *a daily his delight, reioycing alwayes before him*, as God himselfe pronounced two severall times from heauen of him; *This is my beloved Sonne, in whom I am well pleased*: secondly, of his worke of our Redemption, which because he vndertooke, was both sufficient to procure it, *he being both our Advocate with the Father, and the propitiation for ours, and all the worlds sinnes*; and efficient in the actuall procuring thereof vnto Gods elect, as *he is the Mediatour of the New Testament, that by meanes of death for the redemption of the transgressions that were under the first Testament, they which are called, might receiue the promise of eternall inheritance*. The second reason is, because he receiued all fulnesse of grace from God into himselfe, without any measure, as it is said, that *God giueth not the spirit by measure vnto him*, and that *in him dwelleth all the fulnesse of the Godhead* (σωματικῶς, *bodily*) that is, according to the exposition of the Orthodox Fathers, *personally and substantially*; as, *The word was made flesh*. The third reason is, because of his fulnesse wee all receiue grace for grace, he being in vs *a Well of water springing up into euermore life*; he being *the Vine, and we the branches, who abiding in him, bring forth fruit by him*; he being the head, *from whom the whole body fitly ioyned together, and compacted by that which euery ioynt supplieth, according to the effectually working in the measure of euery part, maketh increase of the body, vnto the edifying of it selfe in loue*. For all these reasons hold, and doe fitly appropriate grace vnto Christ, since as these titles import vnto vs, he is first the Lord, (τὸ Κυρίον) secondly, the Saviour, (Ἰησοῦς) and thirdly, the especiall anointed of God, (Χριστός.) He is said to be the Lord, καὶ τὸ ἐξουκῆν, principally and aboue all others, (the article [τὸ] emphatically signifying that Lord) in these three respects:

1. R.

9 Prou. 8. 30.

I
r Matth. 3. 17.
Matth. 17. 3.

2
f 1 Ioh. 1. 1. 2.

t Heb. 9. 15.

2. R.

u Iob. 3. 34.

x Col. 2. 9.

y Vid. Hilari.
lib. 8. de Trin. &
Theodorit. in loc.

3. R.

z Ioh. 1. 14.

a Ioh. 1. 16.

b Ioh. 1. 14.

c Ioh. 15. 6.

d Eph. 4. 15. 16

1. Fundam.

c Vid. Vrsin.
Catech. in symb.
M. Perkins vp-
on the Creede.

f A& 17.28.

g Coloss. 1.17.

h Heb. 1.3.

2

i Seruus à ser-
uando, vt Im-
perator captiuos.
Iustinian. Insti-
tut. lib. 1. tit. 3.
§. 3.

3

k Luc. 1.74.75.

l Ephes. 1.22.

m Mat. 28.20.

n Reuel. 14.5.

o Petr. Chryso-
log. ser. 57.

2. Fundam.

p Perkins on
the Creed.

q Luc. 1.31.

r Matth. 1.21.

f Ioh. 1.17.

t Coloss. 2.14.

u Rob. Rolloc. in

i Iob. 17.

x A& 4. 11.12.

y Heb. 7.25.

z Habb. 2.18.

a Vulg. transl.

G. Guevarra

in Habbakk.

Ribera.

first, as he is the Creatour and gouernour of all things in the world : for so from him is deriued that generall grace, by which all things in this world *doe liue*, ^f *doe moue*, and haue their being, as by him & all things consist, ^h hee vpholding all things by the word of his power : secondly, as he is the blessed Redeemer of all his elect, from vnder the bondage of the hellish Pharaoh, that by ⁱ this his most gracious pre-feruation, wee as his bounden seruants, ^k might without feare doe obeysance vnto him in holinesse and righteousnesse all the dayes of our life: thirdly, as he is ^l the head of the Church, which is his body, the fulnesse of him that filleth all things ; first, by his power, protecting his holy ones, as, ^m All power is giuen him in heauen and in earth ; and then by his grace gouerning and directing them, that ⁿ they may still follow the Lambe Christ Iesus, whithersoener he goeth. For therefore must wee willingly acknowledge him for our Lord, because, as saith Chrysologus, ^o He seeketh out vs now being deliuered from the slauerie of so great, of so cruell, and of so filthy Lords ; not to set vs into our former estate, but that hee might set vs vnto perpetuall libertie.

He is secondly here entituled by his proper P name of Iesus, which was giuen him ^a by the Angell from God, before he was conceiued in the wombe of the blessed Virgin, onely because ^r he shall saue his people from their sinnes, signifying thereby, that whereas ^f the Law was giuen by Moses, ^t for an hand-writing of ordinances to our condemnation, if we did not performe it, grace and truth came by Iesus Christ, ^v fulfilling the Law, to bring in the Gospell, for the comfortable assurance of the remission of our sinnes. For ^x neither is there saluation in any other : for there is none other name vnder heauen giuen among men, whereby we must be saued; he ^y being able to saue them to the vttermost, that come vnto God by him, seeing he euer liueth to make intercession for them. And therefore we, the saued of the Lord, may well take vp this song of holy Habbakkuc, ^z I will reioyce in the Lord ; i will ioy **בְּאֱלֹהֵי יְשׁוּעָה** that is, ^a if wee take it either properly with the vulgar, in God my Iesus ;

or

or commonly with ^b others, in the God of my saluation: for both these readings are very good, since that from ^c the name, this from the thing, shew what is the ground of all our ioy, to wit, *Christ Iesus*, in that as ^d *Iehoshua* brought *Israel* out of the wilderness through *Jordan* into *Canaan*, where he vanquished their enemies, and diuided the Land amongst the Tribes of *Israel*, according to the number of their seuerall families, great or small: so this our true *Iehoshua* or *Sauour*, ^e conducteth vs his elect people, by grace, from the wilde and huge deserts of naturall ignorances and impieties, through the waters of Baptismes ^f outward and inward, into the ^g promised kingdome, which after his most glorious conquest of our ^h deadly foes, *Deuill*, *Flesh*, and *World*, hee most graciously and iustly distributed vnto vs, ⁱ according to his seuerall proportions of grace; as *Ruffinus* gaue the reason of entituling him *Iesus*, for that ^k *populum de ignorantia tenebris eductum, & de mundi erroribus euocatum, introduxit in regna coelorum*: He brought the people drawne out of the darknesse of ignorance, and called from the errors of the world, into the kingdome of heauen.

Lastly, here is added (for a third ground of those reasons, which proue this appropriation of grace vnto him) his ^l surname, *Christ*: a name most famous, both to *Iewes* and to *Gentiles*; but to them in shadow, to these in substance: they well acknowledging, that there must come a *Messiah*, that is, *Christ*, or *Annointed*, $\alpha\chi\tau' \epsilon\chi\omicron\chi\eta\nu$, ^m *above all others, with the oyle of gladnesse*, by force not onely of frequent ⁿ prediction, but of daily practise in annointing ^o their *Prophets*, ^p their *Priests*, and ^q their *Kings*: these, fully finding him such by the singular fruits of his calling, either personall for vs, or reall in vs. For his ^r personall calling is the especiall appointing of the Sonne of God, by the annointing of the Holy Ghost, to be the Mediatour betweene God and Man, for the execution of these three offices; first, of a *Prophet*, to teach; secondly, of a *Priest*, to make reconciliation; thirdly, of a King,

^b Pagnin. Arias
Montan. Calvin.
Marlorat. Da-
naus, Iunius.

^c Vid. Galatin.
de arcan. fid. Ca-
thol. lib. 3. cap. 20.

^d Deut. 31. 7. 8.
Numb. 34. 17.
Iosh. 19. 51.

^e Esay 9. 1. 2.
Mat. 4. 16. 17.

^f Fluminis &
Flaminis, of
water and the
holy Ghost,
Matth. 3. 11. &
Ioh 3. 5.

^g Luc. 12. 32.

^h Ioh. 16. 32.

Rom. 8. 3.

Heb. 2. 14. 15.

ⁱ Reuel. 22. 14.

^k Ruffin in Sym-
bol. inter opera
Cypriani.

^l 3. Fundam.

^m M. Perkins on
the Creede.

ⁿ Psal. 45. 7.

^o Gen 49. 10.

Esay 61. 1.

Dan. 9. 25.

^p 2
o 1 Reg. 19. 16.

^q p Leuit. 8. 1.

^r q 1 Reg. 1. 21.

^s Vid. Olevian.
in Symbol. in
tit. Christ.

f Deut. 18. 15.

Act. 4. 21. &c

Act. 7. 57. 58.

t Plal. 110. 4.

Heb. 7. 1.

v Heb. 10. 14.

x Psal. 2. 7.

y Esay 9. 7.

z Reuel. 17. 14.

a Haymo lib. 5.

in Apocalypsin.

b 1 Cor. 2. 16.

c Esay 50. 4.

d Rom. 12. 1.

e Heb. 13. 15.

f Heb. 13. 16.

g 2 Tim. 2. 12.

h Reuel. 20. 6.

i 2 Tim. 4. 8.

k Rom. 8. 11.

l Prou. 16. 32.

King, to set and keepe all things in order : all which, Christ alone, and not any other man, either with him, or for him, performed so fully in his owne proper person for vs, as that he only is first *that Prophet, whom we must heare in all things whatsoever he shall say vnto vs* : secondly, *that Priest after the order of Melchisedec, who v by one offering hath perfected, for euer, them that are sanctified* : thirdly, *that King, who is x set by God vpon his holy hill of Sion, euen vpon the y throne of Dauid, and vpon his kingdome, to order it, and to establish it with iudgement, and with iustice, from henceforth euen for euer, as z King of Kings and Lord of Lords ; and they that are with him, are called, and chosen, and faithfull* : and therefore whatsoever act he performed in these offices, it was to redound to their speciall benefit, who were by grace in Christ Iesus a chosen before all worlds, called in fit time by the preaching of the Gospell, and faithfull by the assured application of the sauing promises to themselves in particular, most firmly vnited to God in his Christ. For what else can we thinke his reall calling to be, but the most effectuall working of Gods grace in vs by Iesus Christ, by the true communication of whose strength and vertue, we are in him made vnto God Prophets, Priests, and Kings ; Prophets, in that both hee b hath giuen vnto vs a minde to know him, and authorised vs to be teachers of his will and word to others, by c a learned tongue : Priests, that we may d offer vp our selues, soules and bodies, holy and acceptable vnto God, and withall, yeeld both to God due e praise and thanks for his benefits, and to our needie brethren such necessary distributions, as f wherewith God is pleased : Kings, not onely g to raigne with him in h earth by grace, and in heauen i in glory, but also to k beare rule by the strength of his spirit, ouer all fleshly affections and worldly delight, since (as l Salomon saith) hee that ruleth his spirit, is better then hee that taketh a Citie. Thus is hee our Christ, and so are wee his Christians, annointed, and appointed to his seruice, by his grace, whereof wee may conclude with that

good

good Epigramme of that ancient Father, *Prosser Aquitanicus* : ^m in *Pross. Epig.* 16.

*Iustitia merces gemina est, vel cum bona rectis,
Vel prauis digne cum mala restituit.*

*Saluatricem autem cunctorum gratia Christi
Non pensans meritum, diluit omne malum;
Credentesq; omnes renouans baptis mate sacro,
Dat bona, quae propter det meliora bonis.*

That is, to turne them into these plaine English meeters,
for their better vnderstanding :

*Reward of iustice two wayes stands,
when good things iust men haue :*

*Or wicked Impes most worthily,
for pleasure paines receaue.*

*But that most soueraigne grace of Christ,
powerfull to saue vs all,*

*Not weighing merit, wipeth out
What smart for sinne may fall :*

*Renewing so in holy Font
all true beleeming wights,*

*It giues good things, for which good men
are grac'd with better gifts.*

For marke how this full resolution of these two questions runneth out into all the good vses of holy Scriptures : as first, for doctrine in this plaine assertion wholly grounded vpon the premisses, that the onely meere and proper cause of our saluation, is the free grace of God, procured vnto vs by Iesus Christ, as the ⁿ Apostle saith, *By grace are yee saved.* For all the acts of our saluation are onely from his grace ; as our election, surnamed the ^o election of grace ; our creation, of him, ^p and not of our selues ; our vocation effected, ^q not according to our workes, but according to his owne purpose and grace ; our redemption, through ^r Christs blood, according to the riches of his grace ; our iustification, ^s freely by his grace, through the redemption that is in Iesus Christ ; our sanctification, by ^t his sole conuersion of vs vnto a new life, through the powerfull working of his spirit ;

3. The vses of the answeres.

^r
Διδασκα-
λίας.

ⁿ Ephes. 2. 8.

^o Rom. 11. 6.

^p Psal. 100. 3.

^q 2 Tim. 1. 9.

^r Ephes. 1. 7.

^s Rom. 3. 23.

^t Ierem. 31. 18.

v 1 Thess. 5. 14

x Rom. 6. 23.

y Aug. in Psal.

143. vers. 5.

2

ἐλέγχε.

I

Not the word
Merit.

z Calvin lib. 3.

Instit. cap. 15.

§. 2. 3. 4. 5. &c.

I

a Bellar. lib. 5. de
Iustific. cap. 2.

b Eccles. 10. 31.

16. 15. 38. 18.

apud Conc. Lat.

Francof. 1600.

2

c Vulgat. edit.

d Heb. 13. 15.

e Vid. Monim.

Marcell cap. 6.

f Hil. in Ps. 143

2

The nature of
merit.

g Heb. 13. 6.

h Cofter. Enchir.

c. 7. ex Scholast.

Thom. 1. 2. q.

114. art. 1. 2.

Durand in Ps.

dist. 17. q. 2.

e Holcot. q. 2.

determin.

I

spirit; our perseuerance, & onely by his gift; and our glorification, by his sole inuestiture, whose ^x gift is eternall life through Iesus Christ our Lord: that now (as S. Augustine, commenting vpon y these words of the Psalmist, I meditate on all thy workes, saith) David, in all Gods workes, and in the meditation of all Gods workes, insinuateth grace, commendeth grace, boasteth that he had found grace, euen grace, by which we were freely made whole, because we were so freely made whole.

Secondly, for reproofe of our Popish aduersaries, so much still magnifying mans merit by workes, when yet neither the word *meritum*, *merit*, nor yet the thing or nature of *merit*, as themselves define it, is to be found or grounded vpon any Scripture. The word *meritum*, or *merit*, is ^z not to be found in all the Canonickall Scripture, from the first of *Genesis* to the last of the *Reuelation*, since first *Ecclesiasticus* alledged once by ^a Bellarmine, and ^b three times onely in the great *Concordance*, is meerely *Apocryphall*, most falsly translated by the vulgar Latine, out of the Greeke, which hath it onely thus; κατὰ τὰ ἔργα αὐτοῦ εὐερέσει, he shall finde according to his workes; and not as they ^c make it, according to the merit of his workes: a subtile addition, if this place were Canonickall, to their owne condemnation: secondly, the word [^d *promeretur*] in the vulgar translation, is most barbarously vsed in a passiue signification. ^e contrary to all Classickall Writers, and no way expressing the originall [εὐαγγελισται] which noteth onely, that God is well pleased with such sacrifices, not as ^f meriting for vs, but for that they are good workes commanded by himselfe, whom ^g without faith it is impossible to please.

The thing or nature of merit, as their learned Doctors ^h take it, when they thus define merit, to be a free action, to which the reward is due by iustice, is a meere figment and fancie of a proud mans conceit, in no point grounded vpon any Scripture, but euery way repugnant thereto, since first no action performed by a man, is in Scripture said

said to be free ; because ⁱ the way of man is not in himselfe : it is not in man that walketh to direct his steps: and albeit ^k by truth hee be made free, yet all whatsoeuer hee can doe, or shall doe, that must or doth please God, is but his bounden dutie commanded, after which well done, ^l he must account himselfe an vnprofitable seruant : secondly, the reward promised to him that worketh, is in no place of Scripture said to be of iustice, but of mercy, ^m by which God rewardeth euery man according to his worke ; because if the reward be due of iustice, it presupposeth an equalitie betweene mans worke and Gods reward, which both Scripture and reason doe vtterly denie: that, affirming, ⁿ our sufferings of the present time not worthy to be compared with the glory which shall be reuealed in vs ; this, gathering vpon true consequence, that there ^o is no proportion betweene a thing finite, such as is the best worke of man, and a thing infinite, such as eternall life is. And therefore Cardinall Bellarmine, howsoeuer by his learning he laboured to proue the merit of workes, yet when he came in conscience to speake of the confidence which a man conceiueth vpon his merits, he ^p concludeth thus flatly : *Because of the vncertaintie of our owne righteousness, and the perill of vaine-glory, the safest way is to repose our whole trust in the onely mercy and goodness of God.*

i Ier. 10. 23.

k Ioh. 8. 32.

l Luk. 17. 10.

2

m Psal. 62. 12.

n Rom. 8. 18.

o Beda in axiomat. lit. F.

3

p Bellar. lib. 5. de Iustif. cap. 7.

p. 3. Propter incertitudinem propriæ iustitiæ, & periculum inani gloriæ, tutissimum est, fiduciam totam solâ Dei misericordiæ & benignitate reponere. Sic & Stapleton lib. 10. de Iustif. cap. 14.

3

ἐπ' αὐτοῦ δόξα ὀψέσθαι.

q Phil. 3. 8.

r Ambros. & Anselm. in loc.

s 1 Cor. 1. 29.

t Psal. 115. 1.

v Psal. 50. 23.

x 1 Sam. 2. 30.

Thirdly therefore, the resolution of the two former questions, is for correction also of humane boasting in worldly priuiledges, be they neuer so good, be they neuer so great, since in S. Pauls iudgement they are ^q but losse and dung in respect of Christ ; ^r losse, hindering good things from vs ; and dung, polluting vs with filthy superfluities, all which God confoundeth and bringeth to nothing, onely for this end, ^s that no flesh should glory in his presence, but rather sing with ^t the Psalmist, Not unto vs, O Lord, not unto vs, but unto thy Name giue glory, for thy mercie and for thy truths sake. For (saith the Lord ^v by David) Who so offereth praise, glorifieth me : and so (by the ^x Prophet) Them that honour me, I will honour.

4
 παῖδες.
 y Psal. 33. 1.
 z Psal. 31. 21.
 a Psal. 48. 3.
 b Ephes. 1. 6.
 c Rom. 8. 35.
 d 1 Cor. 15. 10.
 e Phil. 4. 13.

f Fulgent ep. 6.
 ad Theodor.

Fourthly then, here ariseth instruction for the children of grace, who must for this grace be thankfull to God through Iesus Christ, since it well *becommeth the iust to be thankfull for the ^z marvellous louing kindnesse of the Lord, shewed towards them in a strong Citie, that is, in his Church, in whose ^a Palaces God is knowne for a refuge, whiles the faithfull, thus ^b accepted freely in his beloued, first, ^c cannot be separated from the loue of God in Christ; next, receiue ^d not the grace of God in vaine; but thirdly, ^e can doe all things through Christ, that strengthneth by his grace: of which I conclude this first thing required, with these words of Fulgentius, ^f thus magnifying the soueraine working of grace: That things may not decay into a worse estate, Gods grace doth guide them: and that things may clime up to a better conditio[n], his grace doth exalt them: and that the same may for euer remaine at the same stay, the same grace doth quicken and preserue them. And so much of Grace.*

2
 Of the loue of God.
 1. The nature of this loue of God.

I
 In the actions.

I
 Names.

I
 g Deut. 19. 9.
 h Auenar in Lex. & Zanch. in 2 Philip.
 i Deut. 23. 9.

2

§ 7. The loue of God, which is the second thing here prayed for, is here so entituled, for that *Loue* properly belongeth vnto God, as first the true nature, secondly the proper obiekt of this loue shall demonstrate. The nature of this loue of God shall be manifested vnto vs by two speciall things necessarily to be noted in this loue of God: the first, *the actions*; the second, *the properties* of this loue. The actions are sundry, intimated vnto vs by the names of this loue of God, first, in the Hebrew tongue, wherein it is called vsually אהב *ahab*, as where the Lord wisheth them to keepe his commandements, לאהבה את-יהוה *for the loue of God*: for so it noteth a louing affection towards the man he desireth and delighteth in; as therefore ^h the learned deriue it, by a transposition of letters, from אבה *abab*, which signifieth *to be pleased in, or desire*, as where the Lord is said to turne ⁱ Balaams curse into a blessing, because the Lord thy God loued thee: secondly, in the Greeke tongue, wherein the holy Ghost in the New Testament tearmeth it commonly by two speciall names; the

the one, ἀγάπη, as where the Apostle ^k doth wish their
loue to abound more and more in knowledge and all iudgement :
 a word diuersly deriued, and yet well, both by ^l Phauo-
 rinus, παρὰ τὸ ἀγῶν κατὰ πᾶν, because *perfect loue is with*
all the heart, all the soule, and all the strength, as ^m God re-
 quireth it towards himselfe; and ⁿ by others, παρὰ τὸ
 ἀγῶν πόθεισθαι, καὶ παύσεσθαι, for that true loue, where
 it greatly liketh, there it wholly resteth, as therefore is
 Christ ^o the welbeloued Sonne, because in him God is well
 pleased: the other φιλία, as when S. Iames saith, ^p that
 the friendship of the world is enmitie with God: a word in
 Scripture vsed in the concrete, (φίλος, a friend) such as
 our ^q Saviour was to Publicans and sinners; and in compo-
 sition, to note either ^r φιλεῖν θεωπίαν, Gods louing kindnesse
 to man, or ^s φιλεῖν ἀδελφίαν, brotherly loue, &c. but seldome
 in the abstract, because it properly in Authors is taken
 for morall friendship: wherein yet, as the Philosopher well
^t noteth, there is both εὐνοία, a well-willing, and ὁμονοία,
 the same minde, as the ^v Apostle often exhorteth to this
 true act of charitie, of minding one thing. Thirdly, in the
 Latine tongue, in which the vulgar translation, and other
^x learned men after it, vseth indifferently these two
 words, Amor and Caritas, (albeit this more often, as
 more proper to Theologie:) Amor being deriued by our
^y learned Critickes, either of ἄμα, simul, because by loue
 two bodies haue but one heart, as the faithfull in the
 Primitiue Church were ^a of one heart, and one soule; or of
 the Hebrew word ^b נחם to burne: but this seemeth to be
 farre fetcht, albeit we finde loue resembled vnto burning
 fire, not onely in ^c Poets, as, Est mollis flamma medullis, &
 cæco carpitur igni; and in Philosophers, as in Xenophon,
^d where good men are said to kindle loue in others towards
 them like fire: but also in the Scripture, as where the Spouse
^e saith, Loue is strong as death; iealousie is cruell as the graue:
 the coales thereof are coales of fire, which hath a most vehement
 flame: many waters cannot quench loue, neither can the floods
 drowne it: and ^f Caritas, ἀπὸ τῆς χάριτος, of grace, noting

k Philip. 1.9.

l Apud Zan-
 chium ubi supra.

m Matt. 22.37.

n In Etymolo-
 gico.

o Matt. 3.17.

p Iam. 4.3.

q Luc. 7.34.

r Tit. 3.4.

s Heb. 13.1.

t Aristot. lib. 9.
 Ethic. ad Nicom.
 cap. 5. & 6.

3
 v Rom. 12.16.

2 Cor. 13.11.

& Phil. 2.3. &c.

x Hieronym.
 Erasmus, Beza,
 &c.

y Becmannus
 lib. de Origin.

Ling. Latin.

a Act. 4.32.

b Virgil.

c Xenoph. lib. 5.
 Cyripad.

d Cantic. 8.6.7

e Arelius probl.
 loco 34.

f Iul. Scaliger. de
Subtil. Exercit.
317 f. 3.

2
Actions.

I

2

2

g Aug. Tom. 4.
lib. de nat. dilect.
cap. 2
h Zanch. in 2.
Philip. & Tile-
mus p. 1. syntag-
mat. disp. 39.

I

h 1 Ioh 4. 10.

i Rom. 9. 12. 13.

2

k Matth. 23. 34.

l Luc. 19. 39.

an especiall affection which must be towards all, but especially towards the best men, whom wee are therefore said *diligere*, to love, because wee make choyse to be ioyned in friendship with them aboue others, as the most profound Philosopher of these latter times obserueth, that *Dilectio includit & iudicium eligentis, & actionem seiungentis electam rem ab alijs*: That is, Love includeth both the iudgement of the chuser, and the action of the separatour of the thing chosen from other things. So that now, from the true notation of names, we may obserue in true love three speciall actions: first, an inward inclination towards the thing which we haue chosen to set our liking vpon: secondly, an earnest desire to be vnited or ioyned vnto that thing to which wee are so well affected and wholly inclined: thirdly, a restfull ioy or ioyfull rest and settling of our whole contentment in the true fruition or enioying of the thing which we so much desired before. For all these three ioynts of hearty affection make vp that compleat definition of love, which is giuen by S. Augustine, and followed by our best Diuines, to wit, that *Love is the delighting of any heart to any thing, by reason of some desire in seeking it, and ioy in full enioying it, running through desire, and resting through ioy*. A description well expressing the vnsearchable depth of Gods infinite love, to mans shallow conceit, which hence may be informed how God loueth man, to wit, according to these three acts of Gods especiall grace; the first, his most gracious inclination of his good will and pleasure to love his chosen, as it is said, that *we loved not him, but he loved vs first*, and as he is said *to love Iacob, and hate Esau*: the second, his most earnest desire of an actuall coniunction in an open profession of mans obedience, by which God may with the better shew of right and fit opportunitie, convey his blessings, as he said, *O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I haue gathered thy children together? &c.* And, *O if thou hadst knowne, even thou, at least*

in this thy day, those things that belong vnto thy peace! And, m *Q that there were such an heart in them, that they would feare me, and keepe my Commandements alwayes, that it might be well with them, and their children for euer.* The third, his most comfortable declaration of surpassing ioy, in mans conuersion, by which God hath through his owne onely working, full lieury and seazure (as we say) of mans soule, and so of mans selfe, and so of the whole and full societie of all his elect people, the true and liuely members of his Catholike Church, concerning which, that spoken vnder a type of the Temple at *Hierusalem*, may well be vnderstood; *"This is my rest for euer; here will I dwell: for I haue desired it.* So that in all these respects of Gods most gracious acceptance of his children, wee may conclude with the *Apostle* *o S. Iohn, God is loue*; *p* first, as hee onely worketh loue in vs by his holy Spirit; secondly, as hee onely is the principall obiect and end of our loue; and thirdly, as he loueth euery way infinitely, as he is infinite. For now after these actions noted out of the names, let vs make search for the properties of this loue of God, and still we shall finde that *God is truly loue*, *q* in that his loue towards vs is first *a free loue*; for *he loued vs first, & saving vs, not by our workes, but of his owne meere mercy*: secondly, *a full loue*, seeing fully to demonstrate it, *he gaue his onely Sonne to death for vs*: lastly, *a fast loue*, because whom *he loueth, he loueth to the end*, his loue being thus infinite euery way, *& à parte ante*, from euerlasting grace, *& à parte post*, to euerlasting glory.

But I vse these tearmes of times distinction, not to part the indiuisible act of diuine nature, but to helpe our weake eye-sight in heavenly mysteries, which cannot be exprest to our conceits, but by borrowing from things finite such poore tearmes as these, to set forth acts infinite; as because we were made in Gods fit time, and redeemed in his full time of grace here, vnto glory hereafter, and all according to his infinite loue towards vs, therefore in regard first of our election before the foundation

m Deut. 5.29.

3

n Psal. 132.14.

o 1 Ioh. 4.16.
p Vid. Danaum
in lib. 1. sent.
Pet. Lombard.
dist. 17. cap. 5.

Properties.

2

In the properties of loue.

1

2

3

q Vid. Zanchium
lib. 4. de attribut.
Dei, cap. 3. q. 5.

r 1 Ioh. 4.10.

f Tit. 3.5.

t Ioh 3.16.

v Ioh. 13.1.

Obiect.

x Ephes. 1.4.

y Rom. 8. 23.

Sol.

z Bernard. Tom.
1. lib. de dilig.
Deo.

a Psal. 16. 11.

2. The object
of this loue of
God.

b Wisd. 11. 23.

c Aquin. 2. p.
2. 20. art. 3.

dation of the world, and of your glorious libertie with the sonnes of God after the finall dissolution of this earthly masse, we say his loue is infinite, because he loued vs infinitely, before we were, to giue vs a being, that we might liue for euer in a blessed estate, as Bernard well^z discourseth vpon this very subiect, first proposing this question with some indignation: *Immensitie loueth, eternitie loueth, the supereminent charitie of wisdomeloueth, God loueth; of whose greatnesse there is no end, of whose wisdoms there is no number, whose peace surpasseth all understanding; and doe we repay a course with measure?* Then making this answere with true moderation; *My God, my helper, I will loue thee for thy gift, but after mine owne measure, lesse indeed then right, yet plainly not lesse then I am able; who albeit I cannot so much as I should, yet cannot further then I am able: and indeed I shall doe more, when thou wilt vouchsafe to giue mee more: neuer for all this yet able to doe as thou art worthy.* And so we finde the true nature of this loue of God to be nothing else, but his infinitely most free, full, and fast or most constant good liking, which God doth beare to the thing which he loueth: of whose happinesse wee may auouch this with^a holy David, *Thou wilt shew mee the path of life; in thy presence is fulnesse of ioy; at thy right hand there are pleasures for euermore.* But who are they that finde such happy fruits of this infinite loue of God? Surely those whom God loueth. But who are they? To giue you the object of this infinite loue of God, is to runne into an infinite reckoning vp of all things that haue any being, because God loueth all things that are; not for that they are onely, but because he is, who giueth them a being, as Philo said well, ^b *Thou louest all the things that are, and abhorrest nothing that thou hast made: for neuer wouldest thou haue made any thing, if thou hadst hated it.* Yet howsoeuer in respect of the act of louing, God doth not loue one thing more then another, since hee loueth all things (as the Schoolemen^c teach vs) *with one only simple act of his will, which is not diuided: there is in respect of things*

things loued an order, according to which God is said
 to loue one thing more then another; because he loueth
 one thing for another things sake, as ^d *S. Augustine* plainly
 concludeth vpon many sound proofes, that *God loueth*
all things which he made; and amongst those, he loueth reaso-
nable creatures more then the other sort; and in these, he lo-
ueth more those who are members of his onely Sonne; and so,
farre more loueth he his onely Sonne. So that hence we may
 ground this distinction of Gods loue ^e into his generall
 loue towards all things being, and his speciall loue to-
 wards his elect only, either *Angels*, ^f *who excell in strength,*
doing his commandements, and hearkning vnto the voice of his
word; or men, and amongst these, first *Christ*, as hee is
 man, ^g *annointed by God with the oyle of gladnesse aboue his*
fellowes; secondly, his elect in *Christ*, who are all truly
 loued: but ^h to some this loue of God is here in this
 world manifested more then vnto others, albeit all shall
 finde it sweet vnto them in the end. For some are not yet
 called, being in Gods secret loue; some are called, being
 his professed true friends, to whom is reuealed the Fa-
 thers will; and some are in glory partly compleate, as
ⁱ *Enoch*, ^k *Elias*, ^l *Moses*, and ^m the *Saints* that rose with
Christ; partly incompleate, as those who dying in the
Lord, enioy Gods loue thus farre, ⁿ as to *rest from their*
labours, and to haue their workes follow them. For *I will loue*
them, saith *Wisedome*, ^o *that loue me, and they that seeke me*
early, shall finde me. Wherefore the object of Gods loue is
 first himselfe, *Ens Entium*, the true *P Iehouah*, ^q *which is,*
which was, and which is to come, louing himselfe so well,
^r as to *make all things for himselfe:* secondly, his Sonne
Christ Iesus, ^f *whom he loueth, giuing all things into his hands:*
 thirdly, in *Christ*, all Gods elect, both Angels and men,
 who are ^t *freely accepted in his beloued:* and fourthly, for
 these his elect sake, all other his creatures besides; which
 are so farre to serue for the benefit of Gods children, as
 they serue God in the vse of true Religion, as the Apostle
 saith in that regard, ^v *All things are yours, and ye are Christs,*

E
and

^d *Aug. Tom. 9.*
Tract. in Ioh.
110. a med.

^e *Zanch. vbi su-*
pra, q. 3.

^f *Psalm. 103. 20.*

^g *Psalm. 45. 7.*

^h *Tilenus p. 1.*
loc. 14.

ⁱ *Gen. 5. 24.*
^k *2 Reg. 2. 11.*
^l *Matth. 17. 3.*
^m *Matt. 27. 52.*
ⁿ *Reuel. 14. 13.*
^o *Prou. 8. 17.*

^p *Exod. 3. 14.*

^q *Reuel. 1. 8.*
^r *Prou. 16. 5.*

³
⁴
^f *Ioh. 3. 34.*
^t *Ephes. 1. 6.*

^v *1 Cor. 3. 26.*
 27.

x Chrysost. homil. 10. in 1. Cor.

y Sedulius, Hieronym. Primas. in 1. Cor. 3.

z 2 Cor. 6. 10.

a Rom. 4. 13.

b Iac. 2. 23.

c Aquin. 2. 2.

q. 23. art. 1.

d 1 Tim. 1. 5.

e 1 Ioh. 4. 19. & 11.

f Aug. lib. 3. de doctr. Christian. c. 10.

g Matth. 22. 37. & c.

The vse of this loue of God.

The first vse is to loue God.

h Deut. 10. 12.

i 2 Chro. 15. 1.

k Leuit. 22. 22.

l Mal. 1. 13.

m Heb. 6. 8.

n Rom. 12. 1.

o Rom. 12. 10.

and Christ is Gods. * Christ is Gods, as he is his onely Sonne, saith Chrysostome; we are Christs, as his especiall worke; and the world is ours, in that it was made for vs: for all things, say the Latine y Fathers, are created for the Saints, who z hauing nothing, yet possesse all things.

Well then might this our blessed Apostle wish vnto the Saints at Corinth this loue of God, as the onely speciall benefit which might binde them vnto the greatest duties. For since all the faithfull are a the children of Abraham, who was b Gods friend, they are also linked in friendship with God, to render loue for loue againe, that c as God doth communicate with them in blessings, so should they declare their neerenesse vnto God by the true performance of holy duties prescribed in the Law of God, the generall end d and summe whereof is loue out of a pure heart, and of a good conscience, and of faith vnfained. For e we loue God, because he loved vs first: and if God so loved vs, we ought also to loue one another. So that the loue of God required on our behalfe, is (as f S. Augustine well defineth it from the summe of the commandements made by our g Saviour vnto the Scribe) a motion of the heart for the enioying of God for his owne sake, and of himselfe and his neighbour for Gods sake onely. And therefore as the Apostle here prayeth, that God would loue them; so doth hee well intimate that they must loue God, first in himselfe for himselfe, and then in his image, which is man their neighbour, (for these duties done are the proper and true vses of the loue of God.) They (and so wee) are to loue God for himselfe, b with all our heart, and with all our soule, that is, truly and sincerely, since i he is with vs, if wee be with him. For as the k legall offerings were to be perfect, and no blemish in them, least the deceiuer l should be cursed, who hath in his Flocke a male, and voweth and sacrificeth vnto the Lord a corrupt thing: so our m labours of loue, which are now our onely offerings n in the reasonable seruice of God, must be intire, whole, and pure, o without dissimulation, least we proue an abomination both to God and our selues:

to

to God, who cannot endure an hypocrite, *p comming neere* p Eccl. 10. 13.
with his mouth, but being farre from him in his heart : to our
 selues, who may well finde by tried experience, that as
 in the ioynts of the body, wherein there lieth a secret flaw
 or fracture, there can be no ease or health at all: so where
 no loue is true, there can no heart be sound, nor consci-
 ence quiet, nor soule saued, because of that feare which
 guiltinesse begetteth for want of perfect loue; as, *q Feare* q 1 Ioh. 4. 18.
hath torment ; both here in this life, by *r the spirit of bon-* r Rom. 8. 15.
dage, and hereafter in the burning lake. *c O then loue the* c Reuel. 21. 8.
Lord, all ye his Saints : for the Lord preserveth the faithfull,
 and plentifully rewardeth the proud doer. For the faithfull by
 loue ascend to glory, where the proud in heart by the guil-
 tinesse of conscience are daily diuing into the bottom-
 lesse pits of hellish torments, be they neuer so secure and
 senselesse for the present time. *v Taste then and see that the* v Psal. 34. 8.
Lord is good. *x Dulcia non nouit, qui non gustauit amara.* x Moller. in
 It may be wee feele not now the sweetnesse of this loue of Psal. 34.
 God, being embittered by afflictions ; but yet taste here
 through grace, and ye shall see there in glory, that the
 Lord is good. For the time will come, *y* faith blessed S. Basil, y Basil in 33.
 when the taste and earnest of this loue shall come to a perfect Psal.
 fulnesse. And therefore I conclude this point with these
 good words of Leo *z* the great: Happy minde, which desireth z Leo in Fast.
 such meat, and is in earnest desire for such a potion, which it omnium anima.
 would not haue required, if it had tasted nothing of the sweet- rum, cap. 5.
 nesse thereof. But hearing the propheticall spirit speake vnto
 it, Taste yee and see, that the Lord is good, it hath now recei-
 ued some certaine portion of heavenly sweetnesse, and burneth in
 the loue of chastest pleasure, that despising all things temporall,
 it might be kindled in the whole affection, vnto the eating and
 drinking of righteousness, and might hold the truth of that first
 Commandement, saying, *a Thou shalt loue the Lord thy God* a Matt. 22. 37.
 with all thine heart, and with all thy minde, and with all thy
 strength ; because to loue God is nothing else, but to loue right-
 teousnesse.

Here then, to endeouour our selues vnto the fulfilling
 of

The second
use is to loue
our neighbour.

b *Aug. in Psal.*
118. ser. 8.

c *Ambros. lib. 7.*
in *Luc. & in*
c. 10.

d *Prou. 27. 10.*

e *Hesiod. lib. I.*
ἐγγ. καὶ ἡμέ-
ρων.

f *I Ioh. 4. 20. 21.*

I

g *Aquinas &*
Marlaorat. in
loc.

h *Sozomen. li. 7.*
c. 23. & *Nice-*
phor. li. 12. c. 40.

i *Matth. 25. 45.*

k *Prou. 17. 5.*

l *Prou. 22. 3.*

m *Psal. 16. 3.*

n *Iob 22. 2.*

2

of all righteousness; as we must loue God, so must wee loue our neighbour also, as *S. Augustine* saith: *Every man is a neighbour to every man: we must not thinke of any farnessse of kindred, where nature is common: and* *c* as *S. Ambrose* said excellently; *Kindred doth not make a neighbour, but mercy, because mercy is according to nature: for nothing is so much according to nature, as to helpe a companioner in nature; that for the Prouerbe in this point may be verified, d Better is a neighbour that is neere, then a brother farre off; for that, as Hesiod* *e* well found it in the common course of this world, saying,

Πῖμα κακὸς γείτων, ὅσοντ' ἀγαθὸς μέγ' ὄψαε

Ἐμμορε τοι τιμῆς, ὅς' ἐμμορε γείτονος ἔδλας.

That is, *A bad neighbour is hurtfull; but he who hath gotten a good neighbour, hath purchased an honourable commoditie.*

And therefore *f* *S. Iohn* vrgeth vs vnto this dutie of louing our brethren, both in nature and grace, to wit, all men, and all Christians, by two speciall and vnanswerable arguments: the former *ab absurdo*; If a man say, I loue God, and hateth his brother, he is a liar; for he that loueth not his brother, whom he hath seene, how can hee loue God, whom hee hath not seene? Our brother is Gods Image. Can we loue the Prince, and hate his picture? *h* *Theodosius* accounted both the *Thessalonians* and the *Antiochians* traytors and rebels, for abusing his Statue set vp in their marketplace, and his Lieutenants sent to rule them. God is in this point more iealous of his glory, pronouncing this plainly of neglecting this duty: *i* *Verily, I say vnto you, in as much as ye did it not to one of the least of these, ye did it not to me.* For *k* who so mocketh the poore, reproacheth his Maker, euen God, that *l* made both rich and poore. *Dauid* thereupon professing, that since *m* his goodnesse extended not to God, who *n* had no need of his beneuolence, it should be ready to the Saints that are in the earth, and to the excellent, in whom all his delight was set. The latter, a precepto, (This commandement haue wee from him, that hee who loueth God, should loue his brother also.) A mandate inuiolable, being like

like vnto the first and great commandement, vnlesse in breake-
 king p this one, wee will be guilty of all. What & therefore God
 hath ioyned together, let no man put asunder, by carnall ca-
 uils and colourable pretences, such as are vsually made in
 the world by wicked men against the performance of this
 loue to our brethren, which many deny and withdraw
 from many men; first, because they are their enemies;
 secondly, for that they are wicked liuers, not worthy of
 a good turne at their hands; or thirdly, in that they are
 men of honest behauiour, such as will no way partake
 with their wickednesse. The first cauill is malicious, the
 second Machiaullian, and the third meerely deuillish.
 And therefore for some answer vnto them all, I say to
 the first, that enmitie is no iust cause for withdrawing our
 loue from any man whosoever, if wee will stand to the
 most irrefragable iudgement, either of our blessed Sani-
 our Christ Iesus, or of his chosen vessell S. Paul. For our
 Saniour saith plainly: *Loue your enemies; blesse them that*
curse you; doe good to them that hate you; and pray for them,
which despitefully vse you, and persecute you; that ye may be
the children of your Father, which is in heauen: for he maketh
the Sunne to rise on the euill, and on the good; and sendeth
raine on the iust, and vniust. Also S. Paul^r is in this matter
 very vehement, first absolutely prohibiting reuenge to-
 wards our enemies, by ascribing that to God alone, say-
 ing, *Dearely beloved, auenge not yourselves, but rather giue*
place vnto wrath; for it is written, Vengeance is mine, I will re-
pay, saith the Lord: then plainly prescribing first out of
 Salomons sayings, *Therefore if thine enemy hunger, feed him;*
if he thirst, giue him drinke: for in so doing, thou shalt heape
coales of fire on his head; that is, either as S. Augustine ex-
 poundeth it, *Thou shalt moue him to the burning signes of re-*
pentance, by which his pride is healed, who is sorry for being
enemy vnto that man that helped him in his misery: or else, as
 others take it, *Thou shalt heape vpon him the iudgements of*
 God, in the terrours of a guilty conscience, for hating thee with-
 out a cause. And secondly, from his owne good minde,

o Matt. 22. 37.

p Iam. 2. 10.

q Matt. 19. 6.

Obiections
 against this du-
 tie of Loue.

I

2

3

Answers to
 them all.

I

r Mat 5. 44. 45.

f Rom. 12. 19.
 20. 21.

t Aug. lib. 3. de
 doct. Christ. c. 16.

v Ambros. Hie-
 ronym. Aquinas,
 & Marlaorat.
 in 12. Rom.

x Iustin. Mart.
cyr. 2. Apolog.

Obiect.

Sol.

y August. lib.
cont. Adimant.
cap. 18.

z Idem lib. 19.
contra Faustum
Manich. ca. 24.

a Psal. 139. 21.
b 1 Cor. 16. 20.

Obiect.

c Aquin. 2. 2. q.
25. art. 8. 9.

d Tolet. In-
stru. Sacerd.
lib. 4. cap. 10.

Sol.

I

e Ephes. 5. 1. &
1 Pet. 3. 9.

f 1 Pet. 2. 9. 10.

g Eph. 2. 12. 13.

h Gen. 45. 3.

i 2 Sam. 16.

7. 8. 9. 10.

k 2 Reg. 6. 22.

l Act. 7. 60.

(Be not overcome of euill, but overcome euill with good.) For
a naturall man will loue his friend, but a Christian man
must loue his enemy, that grace may ouerway nature,
and the hope of heauen quench the heat of hell, kindled
in Christianitie by the old *Pharisaicall Manichees*, and fed
now finely by our *Manichean Papists*. For they seemed to
hold with the *Pharisaicall glosse of loving our neighbour*, and
hating our enemies, as if it were in the Law commanded,
and admitted of by *S. Paul*, when he said that *some were*
hateful to God. But *S. Augustine* quelled these miscreants,
when y first he denieth *such a Law to be writtentouching the*
hating of an enemy; and secondly, z gaue an excellent di-
stinction of good and euill in him that is our enemy, who as he
is a man, is to be loued; but as he is a wicked one, is to be ha-
ted: to be loued for the goodnesse which is in his nature; to be
hated for his euill, which is his sinne, euen as a *Dauid* hated
those who hated the Lord, and as *Paul* b cursed those to death,
which loue not the Lord *Jesus*.

But say c our *Manichean Papists*, Be it so, that we are to
loue our enemies, and shew the tokens of loue vnto
them; yet are we not bound vnto it absolutely, but onely either
upon the necessitie of our enemy, it being a worke of *Euangeli-
call perfection* to loue them upon any other occasion; or else d to
auoid scandall, least if then wee helpe him not, wee doe offend
others. A doctrine directly contradicting and crossing,
first, Scripture, teaching absolutely this dutie of loue,
without restraint vnto any necessitie, since both the pre-
cept is generall e to be followers of Christ, who loueth his
enemies, not onely for their necessitie, or his auoiding of
scandall, but rather for his loue sake, they not expecting,
much lesse deseruing any such fauour, as f to be called out
of darknesse into maruellous light, of no people to be the people
of God; and g of strangers, hopelesse and godlesse, to be made
nigh by the bloud of Christ: and the practise of all Saints
was thereto correspondent, as we may finde in *Ioseph* h to
his brethren, i *Dauid* to *Saul* and *Shimei*, k *Elisha* to the
Aramites, and l *Stephen* to his persecutors, for whom he
prayed.

prayed. Secondly, reason, in respect either of loue it selfe, which can admit no such bounds, ^m bearing all things, beleeuing all things, hoping all things, enduring all things, and neuer failing; or of true beneficence, which must be done with ⁿ cheerfulness, and not vpon necessitie or feare of scandall onely, since, as *Seneca* setteth downe those old verses, which he iustifieth to be good:

*Beneficia in vulgus cum largiri institueris,
Perdenda sunt multa, ut semel penas bene.*

That is, *When thou shalt purpose to giue benefits commonly, many must be lost, that thou maist lay one downe well; because, as he there giueth the reason, melius apud ingratos iacebunt, quos aut pudor, aut occasio, aut imitatio aliquando gratos poterit efficere: They shall be better placed amongst unthankfull persons, whom either shame, or occasion, or imitation sometimes will make to be thankfull.* Farre then are these people from the true course of charitie, who binde it within the lists of compulsion and shame, where it is free euery way. Therefore against this their mincing, I conclude with their owne ^p very words, taken from the ordinary Gloss: *Amare amantem, natura est: inimicum vero amare, est charitatis: To loue him that loueth vs, is a dutie of nature: but to loue an enemy, is indeed a point of true charitie.* But, to answer the second pretence of colloquing *Machiauellians*; They are wicked, will some say. But I say againe, What is that vnto thee? ^q *Who art thou that iudgest another mans seruant? To his owne master he standeth, or falleth.* Wilt thou refuse the Kings coyne because it is a little crackt? Gods stampe, I meane his Image, is vpon the vilest villaine liuing, who therefore is not to be vtterly reiected, but holpen at his need, to see, ^r if at anytime God will giue him repentance, to the acknowledging of the truth, and that he may recover himselfe out of the snare of the Deuill, being taken captiue by him at his will. For ^s if God would marke iniquities in vs, who could stand? We are all in Gods sight, ^t as an vncleane thing: should he then hate vs, as we hate them, because by their bad life they are not worthy of a good turne at

2
m 1 Cor. 13. 7. 8

n 2 Cor. 9. 7.
o *Senec. lib. 1. de Benefic. cap. 1.*
p 2.

3
p *Aquin. in Catech. in Matth. cap 5. 45.*

Answer to the second.
q Rom. 14. 3.

r 2 Tim. 1. 25. 26.

s *Psal. 130. 3.*
t *Esay 64. 10.*

our

v Esay 59.2.

x Ier.4.25.

y Coloff.3.12.
Obiect.

z Gen.4.12.

a Luc.16.1.

b Horat.ep.2.

c Tit.1.9.

d 2 Theff.2.10

e Cod.lib.11.

tit.25.

f Nouell.80.

cap.5.

g 62.Elizab.

cap.1.

h Plato dial.

10.de rep.

i Vid. Gregor.

Tholos.lib.23.

de rep.cap.7.

Sol.

k Esay 58.1.

l Rom.13.4.

m Concil. Turo-
nens.2.can.5.

n Luc.6.35.

o I Ioh.3.16.

our hands? Then miserable were we, and in wofull case, being *v* separate from God by our sinnes, *x* which hinder good things from vs. But God is mercifull and kinde to vs, euen in the middest of our sinnes, not then consuming vs, but fatherly forbearing vs, and graciously forgiuing vs, who are *y* therefore to *forbeare* and *forgiue* one another, as the *elect* of God, *holy* and *beloued*. For I cannot deny, but that there are many swarmes of idle and stubborne vagabonds, like *z* Cain, in the world, and an infinite number of such vnprofitable seruants, as *a* waste their masters goods, *b* fruges consumere nati, being *c* slow-bellies, and wilde beasts, against whom the word of God and lawes of men hath made this penaltie, that *d* they should not eat, that *e* they should be enslaved to those who finde them, that they *f* should be set to worke in the publike seruice of the common-weale, that they *g* should be sent to the house of correction, and there be whipped, &c. because *h* as Plato said, so many such beggers are so many theenes and robbers, and a burden to the common-wealth, wherein they line, and multiply by bad bringing vp, or education, for want of due discipline, and through euill order in the publike state: which must needs fall to ruine, *i* by the abundance of idlenesse, the root of all euill, as Sodome, Lacedamon, Athens, Rome, and other great States in the world haue found. But yet this cannot be a cloake to our crueltie against our needy brethren, be they neuer so bad, seeing Ministers may make generall proclamation against the sinne, yea *k* crie aloud, and spare not: and Magistrates are in conscience bound to punish all notorious and scandalous sinners, *l* bearing not the Sword for nought: but for a priuate man, his duty is to helpe the needy, not onely by an ordinary taxation laid vpon him for the reliefe of the poore within his neighbourhood, according to this Canon of the^m Councell of Tarwin: (*Euery Citty must feed their poore and needy inhabitants, according to their abilitie, that their poore wander not abroad vnto other Cities*) but also by an extraordinary munificence, vpon any occasion offered of *n* giuing vnto him that asketh. For *o* who so hath this worlds

worlds good, and seeth his brother hath need, and shutteth vp his bowels of compassion from him, how dwelleth the loue of God in him? Surely it doth not dwell in any such man, who (as *S. Augustine* saith) *nomen habet, facta non habet*; hath the name, but not the deeds. And therefore to such pretending Politicians, I will onely vse the words of *Nilus*:
¶ Feede the poore, supply the want of the Saints, and neglect not compassion: for so thou shalt draw downe and winne God vnto thee.

But loe now, to stoppe the mouth of the third sort of incarnate Deuils; many there are, who hate men onely because they are good, and are gone out of *Babylon*, no way partaking with the iniquitie of times: like *wicked Ahab*, hating honest *Micah*, ioyning with those reprobates, who *think they doe God seruice when they kill the godly, of whom they speake all euill, because they runne not with them into the same excesse of riot.* Poore Christians in the primitive times found this bad measure amongst the wicked Gentiles, to be hated, onely because they were Christians, as *Tertullian* said, *¶ Confessio nominis, non examinatio criminis*; The confession of the name, not the examination of their crime, brought them into hatred. The *faithfull Albigenes, Waldenses, and poore men of Lyons*, together with the constant *Bohemians*, and true professors of the Gospell in *England and France*, haue beene odiously traduced, and nick-named, *Lollards, Huguenotes, Cinglians*, and what not? by *Antichrist* and his hellish *Locusts* and others. Yea, it is the lot of the godly, to be perlecuted by the *seede of the bond-woman, the brood of mocking Ishmael, prophane Esau, shamelesse Shimei, and railing Rabshakeh.* But *against whom doe ye sport your selues? against whom make ye a wide mouth, and draw out the tongue? Are ye not children of transgression, and a seed of falshood? Your bitter words proceeding from a froward heart, bewray you to be scorner, such as God scorneth, and will punish though hand ioyne in hand.* For you are but as the rod in the fathers hand, which when the father hath beat his childe, he burneth in

p *Aug. Tract. 5. in ep. 1. Ioh.*

q *Nilus Episc. in mor. sentent. Intr. Orthodoxa. gr. tom. 1.*

Answer to the third.

r *1 King. 22. 8.*

s *Iob. 16. 2.*

t *1 Pet. 4. 4.*

v *Tertul. Apolog. cap. 2.*

x *Vid. Act. & Monum. p. 429. & Rami Comm. ar. & Off. andri Centuriam 16.*

y *Gal. 4. 29.*

z *Gen. 21. 6.*

a *Heb. 12. 17.*

b *2 Sam. 16. 15.*

c *2 Reg. 18. 14.*

d *Eccl. 57. 4.*

e *Prou. 3. 34.*

f *Prou. 16. 5.*

g Esay 10.12.

h Iudg.9.9.

i Erasm. Chili-
ad. tit. Vltio
maletasti.

k Eccles. 10.8.9

l Vid. in locum

Lauaterum,

Mercerum, Re-

mum, & T. Cart-
wright.

m Ouid.

n Psal. 9.16.

o Iob 5.13.

p Psal. 32.10.

q Psal. 67.7.

r Psal. 64.4.

s Psal. 124.3.

t Ier. 1.18.

the fire: when God hath accomplished his correction of his faithfull, to their amendment, by you who are his rod for the time, hee will turne his hand vpon you, and *spurne the fruit of your stout hearts, and the glory of your high lookes*, as he threatned vnto *Assur*. And marke, I pray you, how he will doe it: euen by the wicked themselues, as the left poore sonne of *Gideon* ^h said to *Abimilech* and the *Shechemites*: *Let fire come out from Abimilech, and deuoure the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and deuoure Abimilech*. For as the ⁱ Prouerbe is, ἄλων δὲ φόβτος ἐνθεν ἦλθεν, ἐνθ' ἔστι: *Salt will to the Sea againe*. Hee ^k that diggeth a pit, ^l by secret conueyance and Foxe-like fraud, shall fall into it: and who so breaketh an hedge, by open hostilitie and Lion-like force, a *Serpent*, that is, his guiltie conscience within, and the great Deuill without, shall bite him. Who so remoueth stones, set for necessary stay, as *Saints*, who are liuely stones, and set in the Church for defence thereof, shall be hurt therewith: and who so cleaueth wood, seeking to separate what God will haue secured by concord, shall be endangered thereby.

— ^m Nam lex non iustior vlla est,

Quàm necis artificem morte perire sua.

That is,

No Law so iust was euer sought,

As death for him who death had wrought.

For hereby God magnifieth first his iustice against the wicked, ⁿ who is snared in the worke of his owne hands, by the onely powerfull hand of God, ^o who taketh the wise in their owne craftinesse, and carrieth headlong the counsell of the froward: secondly his mercy, which ^p compasseth the faithfull on euery side, that albeit these wicked impes lay ^q traps in their way, shoot ^r arrowes at them, euen bitter words, yea, in their rage seeke ^s to swallow them up quicke; yet they are made by God (as *Jeremie* ^t was) a *defenced City, an iron pillar, and brasen walles*; against whom who so fighteth, shall not preuaile, onely because the Lord is with them to deliuer them,

them, and to helpe^v them, that they be not confounded. So that wee may conclude against such hatred, with these words euen of an Heathen Lyricke Poet, speaking in this point most diuinely : * χερὶ δὲ πρὸς, Θεὸν οὐ ἐρίζειν, wee must not strine against God, ὅς ἀνεχέει τότε μὲν τὰ κείνων, who doth establish some mens estates ; τότε δ' αὖθ' ἑτέροις ἔδωκε μέγα κῦδος : but will then giue to others for their mischieuous mindes great losse : Φέρειν δὲ ἐλαφρῶς ἐπαυχένων λαβόντα ζύγον ἀρέγει : it is good for a man lightly to beare the yoke which he hath taken vpon him : ποτὶ κέντρον δὲ τοι λακτίζεμεν τελέθει ὀλίωθρος ὄϊμος : but to kicke against the pricke, is a dangerous way ; because, as y Chrysostome said well, Let him boast himselfe as much as he pleaseth for so contending, he is worthier to be pitied then to be praised for his furie and madnesse, seeing thereby he both loseth gaines, and gaineth losse, according to that of the old Poet Hesiod : z

v Esay 50.7.

x Pindar. Pyth. Od.2.

y Chrys. hom. 5. in 2. Cor.

z Hesiod. lib. 1. ἐργ.

Ἀφρων, ὅς κ' ἐθέλει πρὸς κρείσσονας ἀντὶφερίζειν,
Νίκης τὲ σέρεται, πρὸς τ' αἰσχεσὶν ἄλγεα πάσχει.

That is,

A foole he is, who will contend
against men of more might :

He shall lose th' field, and suffer grieve
with shame in open fight.

Wherefore, deare brethren, notwithstanding all these lets of loue, and blockes opposed against due beneuolence, a let vs loue, not in tongue onely, but in deed and in truth: in deed, for matter ; in truth, for forme : in deed, by communicating good duties of loue one towards another ; and in truth, by holding b one minde and one heart, for the sure and better strengthening of this c bond of perfectnesse, to wit, loue, which d Clement Alexandrinus defineth to be, first, ὁμόνοια, the union of mindes in things pertaining to reason, life and manners ; secondly, κοινωνία βίης, the communion of life, or the extension of friendship and louing affection in the right course of reason, to the vse of our friends ; especially since ὁ δὲ ἑταῖρος, ἕτερος ἑγώ, my friend is my other selfe, who

a 1 Ioh. 3.18.

b 2 Cor. 13.11.

c Col. 3.14.

d Clem. Alex. lib. 2. Strom. p. 163.

e Nazianz.
Orat. 13.

must be as neere and as deare to mee as my selfe. For Nazianzen^e most pithily thus painteth out the properties of these spirituall affections: Zeale is hot, the spirit is meeke, loue is kinde, or rather kindnesse it selfe, and hope is long suffering: zeale doth kindle, the spirit doth coole, hope sustainerh, loue it selfe bindeth, and will not suffer, although wee be of a flowish nature, the good things in vs to be scattered abroad, as we may well finde it in this prayer of the Apostle, wherein the loue of God the Father proceedeth through the grace of Christ Iesus, vnto the communion of the holy Ghost, which is the third thing here desired.

3
Of the communion of the
holy Ghost.

I
In generall.

f 1 Pet. 2.5.

g Col. 2.19.

h Ioh. 15.4.5.

i Rom. 11.20.

k Ezech 37.
26.27.

l Ioh. 10.16.

§ 8. The communion of the holy Ghost.] Communion is but a common vnion, said to be of the holy Ghost, because it is wrought by the holy Ghost onely, both betweene Christ and his faithfull ones, and also amongst the faithfull themselves, like the ioynture of the stones with the chiefeft corner stone, and amongst the seuerall stones themselves, ^f built up into a spirituall house; like the naturall knitting of the head with the members, and of the members one with another, ^g increasing with the increase of God; yea, like ^h to the abiding of the root with the branches, and of the branches amongst themselves, ⁱ borne up by the root. For this same communion is in Scripture first foretold by the Prophet Ezechiel, in the parable of the two stickes ioyned into one, vpon which he spake these words: ^k Behold, I will take the children of Israel from amongst the Heathen, whither they be gone, and will gather them on euery side, and bring them into their owne Land: And I will make one nation in the Land vpon the mountaines of Israel, and one King shall be King to them all; and they shall be no more two nations, neither shall they be diuided into two Kingdomes any more at all: secondly, promised by our Saviour, when hee said, ^l Other sheepe I haue, which are not of this fold; them also must I bring, and they shall heare my voice: and there shall be one fold, and one shepheard: thirdly, declared to be performed in the calling of the Gentiles by the word of the Gospell to the Kingdome of Christ, as where the Apostle saith:

saith: ^m Now in Christ Iesus, ye who sometimes were a farre off, are made nigh by the blood of Christ: for he is our peace, who hath made both one, and hath broken downe the middle wall of partition betweene vs, hauing abolished in his flesh the enimitie, euen the Law of Commandements, contained in ordinances, for to make in himselfe of twaine one new man, so making peace. For ⁿ God is not the author of confusion but of peace, as wee see in all the Churches of the Saints, wherein there must be an order, as in euery other body we finde, whether the body be naturall or politicall. And therefore as in earthly Kingdomes there is a setled order in States, betweene the King, who is the head, and all sorts of subjects, who are as his members: so in this spirituall Monarchy of Christ, there is a fixed forme of heauenly administration, wherein Christ the head ministreth due liue- lihood vnto euery part which dependeth vpon him; and the parts themselues also, according to their seuerall functions, orderly helpe one another, by the sweet commun- ication of grace, to their ^o edifying one of another in loue. For this is also the deepest doctrine of the ancient Fa- thers, who in the Latine Church assent to the words of Augustine: ^p He that will liue, hath where to liue, hath whence to liue: let him come, let him beleue, let him be incorporate, that he may be made alieue: let him not be abhorring from the ioynture of the members: let him not be a rotten member, which may deserue to be cut off: let him not be a wretched mem- ber, of which we may blush: let him be faire, let him be fit, let him be sound, let him cleaue to the body, let him liue to God of God: and in the Greeke Church to the words of ^q Cyril Alexandrinus: Christ is the foundation, and the vnshaken ground of all, who restraineth all, and containeth all, that all may be sure: for in him we are all built a spirituall house, knit by the spirit into an holy Temple euen his owne habitation.

But to speake more plainly and distinctly, for the bet- ter opening of this hidden mysterie, it shall be very ne- cessary and behoouefull for vs to know the plaine truth in these two points: first, *How the faithfull haue a commu-*

m Ephes. 2.
13. 14. 19.

n 1 Cor. 14. 33.

o Ephes. 4. 16.

p August. 26.
Tract. in Ioh. 6.
and Grat. dist.
2. de Consecr.
can. 48.

q Cyril. Alex-
andr. lib. 4. in
Esaiam.

2
In particular.

I
Of the communion be-
tweene Christ
and the faith-
full.
r Eph. 5. 25.

I
Communion
substantiall.

f I Ioh. 5. 7.

t Ioh. 1. 14.

v Rom. 12. 4.

x I Cor. 10. 17
y Eph. 5. 30.

z Aug. Tract.
26. in Ioh. &
apud Prosper.
in sentent. 340.

I
Necessary.
a Matt. 13. 44.

b I Ioh. 5. 11.
12.

nion with Christ by the spirit? and then, *How the faithfull haue a communion betweene themselves?* The former communion, betweene Christ and the faithfull, is that mysticall vnion, called (for the incomprehensible nature thereof) by the Apostle, *a myserie*, which yet the holy Ghost in Scripture reuealeth so farre vnto vs, as that wee may perceiue it to be threefold, to wit, in respect first of substance; secondly, of offices; thirdly, of vertues; all flowing from Christ into all his faithfull members.

The first communion in respect of substance, is that neere and true coniunction, by which Christ and the faithfull are made one substance: for we reade in holy Scriptures of three most admirable spirituall vnions; the first is of three persons in one nature, spoken thus of by *S. Iohn*: *There are three that beare record in heauen, the Father, the Word, and the Holy Ghost, and these three are one*: the second is of two natures in one person, the Godhead and the Manhood in *one Christ*, reported of many times, but most plainly where it is said, *The Word was made flesh*: the third, of many both persons and natures into one body mysticall, as where it is said, *We that are many, are one body in Christ, and euery one members one of another*; and also, *We being many, are one body and one bread, because we are all made partakers of one bread*: and this, *Wee are members of his body, of his flesh, and of his bones*. For, as saith good *S. Augustine*, *The flesh of Christ is the life of the faithfull, if they doe not neglect to be of his body: let them therefore be made the body of Christ, if they will liue of the spirit of Christ, of which nothing liueth but the body of Christ*. An vnion indeed, necessary, direct, true, and admirable. First, necessary: for as the good Merchant *a* could not haue the treasure in the field, till to get the treasure, he bought the field: so cannot wee enioy the blessings of Christ, till to obtaine the blessings, wee by this vnion shall enioy Christ, as *S. Iohn* saith plainly: *b This is the record, that God hath giuen to vs eternall life, and this life is in his Sonne: he that hath the Sonne, hath life; and he that hath not the Sonne, hath not life.*

life. Secondly, direct, in that wee are vnited wholly to whole Christ (*who is^c not diuided*) euen according to both natures, by which he is^d *wholly ours* : but after this good order ; as first, to be vnited vnto the Manhood, and then by the Manhood to the Godhead of Christ. For as the vnderstanding conceiueth, so the will of man receiueth him for a full adherence. The vnderstanding conceiueth him, as he is reuealed by the *Holy Ghost*, who maketh Christ knowne, first as he is Man, and by this as he is God : as for example, in these two prophecies, first, *I will put enmitie betweene thee and the woman, and betweene thy seede and her seede* : (there is Christ as Man,) *it shall bruiſe thy head*, (and here is Christ as God.) Againe: *Behold, a Virgin shall conceive, and beare a sonne*, (there is Christ as Man,) *and shall call his name, Immanuel*, (and here is Christ as God.) And therefore the will receiueth Christ first as he is Man, and then as he is God, because *g God is a consuming fire*, vnto which no mortall man can haue any safe accesse, but by some meanes like in nature to man, which the Sonne of God tooke vpon him for that cause, as the *Apostle* saith sweetly : *h There is one God, and one Mediatour betweene God and man, the Man Christ Iesus, who gaue himselfe a ranſome for all, to be testified in due time*. Thirdly, true : for first wee are vnited to his Godhead *εὐεγγετικῶς*, that is, not by transfusion of the diuine substance, (for that were meere *i Manichisme*, and moderne *k Swenckefeldianisme*, opposite both to the Simplicitie of the Godhead, and this knowne axiome in Philosophie, *l Finitum infiniti non est capax* ; *The finite cannot take in an infinite thing* :) but by effectuall working, through which such a change is wrought amongst vs, as the Prophet foretold, saying, *m The Wolfe and the Lambe shall feede together, and the Lion shall eat straw like the Bullocke, and dust shall be the Serpents meat* : they shall not hurt, nor destroy in all mine holy Mountaine, saith the Lord. Wilde beasts shall become milde men ; *innocij, antiquâ feritate depositâ*, saith learned *S. Hierome* ; *n hurleſſe, baning laid downe their ancient*

2
Direct.
c 1 Cor. 1. 13.
d 1 Cor. 3. 21.

e Gen. 3. 15.

f Esay 7. 14.

g Heb. 12. 29.

h 1 Tim. 2. 5. 6

3
True.

i V. d. Dauaem
in cap. 46.
August. de ha-
resib.

k L. Osiander
Centur. 16. lib. 2.
cap. 3.

l Beda in Axio-
mat.

m Esay 65. 25.

n Hieronym. in
Es. c. 65.

o Reuel. 14. 5.

2

p Ioh. 15. 6.

q Ioh. 3. 29.

& 5. Eph. 3.

r Rom. 11. 18.

s Eph. 2. 20.

t Eph. 1. 23.

1

v Eph. 1. 23.

2

x Col. 2. 3.

y Psal. 36. 9.

Ioh. 1. 5.

z Eph. 4. 10.

3

a Act. 17. 28.

b Reuel. 19. 8.

c Ioh. 5. 17.

d Ioh. 6. 63.

e 1 Cor. 15. 10

f Psal. 119. 105

g Matt. 28. 20.

h Cyril. Alex.

lib. 10. in Ioh.

cap. 13.

4

Admirable.

i Vid. Zanch. in

Confess. &

Perkins vpon

the Creede,

pag. 299.

cient wildnesse, that as *Virgins* ^o *undefiled*, they may follow the *Lambe whither soeuer he goeth*. Secondly, we are one with his *Manhood*, ^s *σωματικῶς*, that is, *really and substantially*; as appeareth by those similitudes, by which this vnion is expressed in holy Scriptures; as namely, first, ^p *of the vine and branches*; secondly, ^q *of the Bridegroom and the Bride*; thirdly, ^r *of the Olive tree and the branches*; fourthly, ^r *of the foundation and the building*; fifthly and especially, ^s *of the head and members*. For this resemblance, of all other is most full and liuely to expresse the meaning of this mysterie in these three points: First, as the head is the chiefe of the body, so is Christ the best of the Church, *which is* ^v *his body, euen the fulnesse of him that filleth all things*. Secondly, as the head is the proper seat of the minde and common sense, from whence by the sinewes (whose root is in the head) motion and direction is imparted to the body, for the quickning and full perfection thereof: so Christ is both the *treasurie* ^x *of all wisdom and knowledge*, and the true *fountain* ^y *of life and action*, from whom the Church receiueth, through ^z the conueyance of the Spirit, all grace, ^a *to liue, to moue, and* ^b *to be happy*. Thirdly, as the head is neuer idle, but alwayes in action for health of the body, quickning it, mouing it, directing it, and preserving it so long as it liueth: so Christ is neuer ^c in any vacation from performance of some good or other to the Church, quickning it ^d by his Spirit, mouing it ^e by his grace, directing it ^f by his word, and preserving it ^g by his power; and all this by reason of that neere coniunction which is betweene Christ and his Church, concerning which ^h Cyril hath made this resemblance, that as two peeces of waxe molten up together, doe make up one lumpe: so Christs flesh with our flesh ioyned together, make up one body, that is, the Church. Fourthly and lastly, this vnion is most admirable, in regard of the manner how it is wrought, which is ⁱ not by imagination onely, as the vnderstanding and its object are one, (for that is *Arianisme*;) neither yet by consent, as friends are one, (for this is *meere Chilianisme*;))

Chiliasme;) nor further yet by consistence in one place, 3
as Paulus Samosatenuus thought; nor by touch onely, (Ne- 4
storius his heresie;) neither by confusion of nature, as
Eutyches first most deuillishly deuised, to the vtter distur-
bance not onely of the Primitiue Church, but also of the
latter reformed; (Papists by their Transsubstantiation, and
Lutherans by their Consubstantiation, seeking to vphold the
Eutychian heresie:) but wholly and fully is by the spirit of 6
God and Faith. For this is true Christianisme, since on Christs
part the Spirit worketh, as S. Iohn telleth vs; k Hereby wee
know, that wee dwell in him, and he in vs, because he hath
giuen vs of his spirit: and on our part, our faith, in that l by
faith Christ dwelleth in our hearts. So that this nuptiall
coniunction betweene Christ and his holy ones, is both
sweet and sure: sweet, by that mutuall both astipulation,
wherein as m he saith, It is my people: so they make an-
swere, The Lord is my God, and true correspondencie of
loue for loue, that when he shall n say, Seeke yee my face,
they make this profession, Thy face Lord will we seeke. For
o as iron sharpneth iron, so a man sharpneth the countenance of
his friend. Sure, as that which cannot be dissolued by di-
stance of place: but as the marriage-knot holdeth be-
tweene the husband now in India, and the wife here in
England; so albeit Christ be according to his body in
heauen, and p there contained, till the restoring of all things,
and a great part of his Church here militant vpon earth,
some in England, some in France, some in Italia, some in
Germanie, Greece, Asia, and America, or wheresoeuer else:
yet are they altogether but one body mysticall, by rea-
son first of q one spirit, which is answerable to the soule in
the body of man, being all in the whole Church, and all in
euery part thereof, as the Apostle saith in this respect, r By
one spirit we are all baptised into one body, whether we be Iewes
or Gentiles, whether wee be bond or free; and haue beene all
made to drinke into one spirit: secondly, of s one faith, which
is as the bloud, the conueyance of life into all parts of this sound
body, which is t saued by faith: thirdly, of v one conenant,
G wherein

k I Ioh. 4. 13.

l Ephes. 3. 17.

Sweet.

m Zach. 13. 9.

n Psal. 27. 8.

o Pro. 27. 17.

2
Sure.

p Act. 3. 21.

1
By the spirit.

q Eph. 4. 4.

r I Cor. 12. 12.

2 one faith
By faith.

s Eph. 4. 5.

t Eph. 2. 8.

3
By the con-
enant.

v Ezech. 37. 27

x *Isay 61.8.*

y *Ignatius in
epist. ad Ma-
gnesi.*

2
Communion
in offices.

1
z 1 *Cor. 2.16.*

2
a *Col. 3.16.*

b *Reuel. 8.3.*

3
c *Rom 12.1.*

d *Heb. 13.15.*

e *Act. 10.3.*

f *Rom. 15.16.*

g *Philip. 2.17.*

h *Ephes. 6.13.*

i 2 *Tim. 2.12.*

k 1 *Cor. 6.2.*

l *Reuel. 20.6.*

3
Communion
in vertues.

wherein all Gods children are absolutely comprehended, that ^x their seede may be knowne amongst the Gentiles, and their off-spring amongst the people; and that all that see them, may acknowledge them, that they are the seede which the Lord hath blessed. So that wee may conclude all spoken of this substantiall communion betweene Christ and his holy ones, with those words ^y of Ignatius: *Where there is Christi-
anisme, there is no Iudaisme: for Christ Iesus is but one, in
whom euery nation beleeuing, and euery tongue confessing, is uni-
ted in God, and made of stonie-hearted men, the children of
God, the friends of Abraham, who shall be all blessed in his
seede, being before ordained vnto life eternall.*

Now for the Communion betweene Christ and his members in respect of offices, looke what office Christ hath, as he is our Mediatour, and the same wee shall finde allotted vnto vs, both for his seruice, and for our salua-
tion. He is a Prophet, a Priest, and a King; and so are we: first, Prophets, both to ^z know the minde of Christ, and to publish it sincerely, ^a in teaching one another: secondly, Priests, to offer vnto God vpon ^b Christ the Altar, ^c our selues, ^d our prayers, ^e our almes-deeds, ^f our confession, & our most willing sufferings under his crosse with ioy, to his glory: thirdly, Kings, not onely here to ^h make warre against principalities, against powers, against the rulers of the darknesse of this world, against spirituall wickednesse in high places; but also ⁱ to raigne with him, and being ^k Saints, to iudge the world: that now we may directly conclude the Saints blessed by this communion, ^l through which they are Priests of God, and of Christ, and shall raigne with him a thousand yeares.

For to touch but in a word the third and last part of this communion betweene Christ and his members, all these prerogatiues proceede from the communion of the most soueraigne vertues of Christ vnto his faithfull, who by their vnion with his substance, receiue a true fulnesse of most perfect righteousness; first, for their iustification; secondly, for their sanctification: for to iustifie Gods children, an exchange is made betweene Christ and them, their

their sinnes being laid vpon him, and his righteousness being imputed vnto them by the free grace of God,^m who hath made him who knew no sinne, to be sinne for vs, that wee might be made the righteousness of God in him, asⁿ Anselmus well hath opened this text, saying, Hee is sinne, as wee are righteousness, not our owne, but Gods; not in our selues, but in him, as he is sinne; not his, but ours; not in him, but in vs, being in the likeness of sinfull flesh, in which he was crucified. And yet although this bee sufficient to cleare vs before the iudgement seat of the most iust God, seeing none^o can condemn whom God doth iustifie, he further proceedeth in this communication of heauenly vertue, not onely to put his righteousness vpon vs, but also by his spirit to worke righteousness in vs, through the mortification of our flesh, and the viuification of our spirit, enlightning our eyes, and changing our hearts, informing our mindes, and reforming our wils, that wee may in our actions p cast off the old man, and put on the new, not looking backe to Sodome, nor lusting againe for the flesh-pots of Egypt; but forgetting that which is behinde, and reaching forth vnto those things that are before, to presse towards the marke for the price of the high calling of God in Christ Iesus: that so wee^t may be holy, as hee is holy, and so be^v made perfect, as he is perfect; ille in vita, nos in via: he is perfect in the life of glory; wee are to be perfect in the way of grace: since^x hee gaue himselfe for vs, that hee might redeeme vs from all iniquitie, and purifie vnto himselfe a peculiar people, zealous of good workes, that so they may be as hee calleth them, y his friends; because, as saith Gregorie, z hee daily imprinteth in our mindes by the breathing of his loue, both the ioyes of inward charitie, and the feasts of our heauenly countrey. And thus we see, how the faithfull haue communion with Christ by the spirit, in substance, offices, and spirituall vertue.

Now for the second, to know how the faithfull haue a communion betweene themselves, wee must first distinguish the faithfull into two sorts, dead and alie; and thereupon make search, first, what communion the lining Saints

m 2 Cor. 5. 21.

n Anselm. in
2 Cor. 5.

2
o Rom. 8. 35.

2
p Col. 3. 8. &c.
q Luc. 17. 37.
r 1 Cor. 10. 9.
s Philip. 3. 13.
14.

t 1 Pet. 1. 14.
v Matt. 5. 48.

x Tit 2. 14.

y Ioh. 15. 15.
z Gregor. apud
Aquinate in
Catena.

2
Of the communion be-
tweene the
faithfull them-
selues.

I
Communion
with the dead.

I
a Eccles. 9. 5.
b Esay 63. 23.

c Rom. 8. 23.

2

d Reuel. 6. 10.

e Philip. 3. 20.

f Gen 5. 24.

g Heb. 11. 38.

2

Communion
amongst the
living.

I
In affection.
h Ro. 12. 14-15

i Persius Sa-
tyr. 5.

2
In action.

I
In spirituall
gifts.

I
Communion
of spirituall
gifts by
k 1 Cor. 9. 21.

haue with those that are departed this life; and then, what is the fellowship which the faithfull haue here on earth amongst themselves. The communion which the living Saints haue with the Saints departed into heauen, consisteth in two things; first, prayer, which the Saints departed vse in the behalfe of Saints living, not particularly, (for ^a so they know nothing at all, as appeareth by the Prophet, saying, ^b Abraham is ignorant of us, and Israel acknowledgeth us not) but generally by their forepast memory and present desire of perfect happinesse, which they ^c alwayes long for, crying still, ^d How long, Lord: secondly, holy life, in which the living communicate with the dead, ^e hauing their conuersation in heauen, as Enoch ^f walked with God, and those ^g Saints of whom the world was not worthy. But the communion of Saints here living on earth, is neerer and dearer, affectu & effectu, in affection and action. Communion in affection, is, ^h to reioyce with them that reioyce, and to weepe with them that weepe, and to be of the same minde one towards another, as were the Saints in the Primitiue Church. For albeit mens affections be as diuers as their faces, as the Satyrist obserued,

*i Mille hominum species, & rerum discolor usus;
Velle suum cuiq; est, nec voto viuatur uno:*

That is, (to giue the sense plainly, though rudely)

*Mens shapes, vse, wils, and wishes change
A thousand wayes, diuers and strange:*

Yet doth God Almighty so temper and frame them all by his spirit, that in this their discord they maruellously conspire the procurement of the common good one of another, as pipes in an Organ great and small make vp of diuers sounds one true melodious harmonie. Communion in action is the louing imployment of all Gods endowments, spirituall or temporall, to the common good one of another, as wee are borne one for another. And here first the communion of gifts spirituall belongeth to all sorts of people, whether Ministers, ^k who are to be all things to all men, that by all meanes they may saue some; or people,

people, who being¹ called unto libertie, are not to use their libertie as an occasion to the flesh, but by loue to serue one another, and that by these foure wayes; 1. example, 2. admonition, 3. consolation, 4. prayer. By example; as first, Ministers, who are by dutie^m to be examples to the flocke; and people, who in loueⁿ are not to please themselves, but euery one his neighbour, for his good to edification. For albeit in regard of our bond of obedience, wee liue by lawes, and not by examples: yet, as he said in Macrobius, *Plebeia ingenia magis exemplis quam ratione capiuntur*: common conceits are sooner caught by example then by reason; because indeed they are led more by sense then reason, following the time, and admiring more the greatnesse then the goodnesse of any man. And therefore to allure these to vertue, and to keepe them from vice, men of more endowments are to follow the Apostles rule and practise, ^q in pleasing all men, in all things, not seeking their owne profit, but the profit of many, that they may be saved. By admonition, of the^r unruly from euill, and of the forward, to perseuere in the good way, least^t he should be hardened through the deceitfulnesse of sinne. For the^e lips of the righteous feede many. By consolation, as they^v are comforted of the Lord themselves, being blessed with^x a learned tongue to minister a word in season to him that is weary. For as^y cold water to a thirstie soule, so are good newes from a farre country, both^z strengthening the troubled with the hope of heauen, and after troubles ended, in bringing them to the Crowne, as the^a Grecians vsed to say; ^b μεγα τὸ ἄγγελον ἔσθλόν, a good Angell is a great thing, ^c τιμὰν μεγίστην παρέχοντι πάντι φέρων, bringing great credit to euery businesse. By prayer, to wit, ^c intercession, which the Apostle much desireth^d to be used by the faithfull for himselfe, as it vsually is inioyned^e to be for others also, because the effectuall seruent prayer of a righteous man auaieth much with God, who hath promised, and doth performe daily vpon our petitions, what we desire, either for our selues, or for our brethren, saying, ^f Aske, and ye shall receiue, that your ioy may be full.

1 Gal. 5. 13.

I

Example.

m 1 Pet. 5. 4

n Rom. 15. 1. 2.

p Macrobius lib. 7.

Satur. cap. 4.

q 1 Cor. 10. 33.

2

Admonition.

r 1 Thess. 5. 14.

s Heb. 3. 13.

t Prou. 10. 21.

3

Consolation.

v 2 Cor. 1. 4.

x Esay 50. 4.

y Prou. 25. 25.

z Hieron. sent.

Beda in loc.

a Apud Suid. in

Αγγελ.

b Pindar Pyll.

Od. 4.

4

Prayer.

c 1 Tim. 2. 1.

d Ephes. 6. 18.

e Iac. 5. 15. 16.

&c.

f Ioh. 16. 24.

2
In temporall
goods.
g *Sieidan. li. 10.*
Commentar.
h *Heb. 13. 16.*
i *Gal. 6. 10.*
k *1 Ioh. 3. 16.*

l *2 Cor. 8. 9.*
m *Psal. 112. 5.*

The vse of this
Communion.

I
For correction.

I
2

n *1 Ioh. 2. 19.*

o *Ioh. 15. 7.*
p *1 Tim. 1. 19.*
q *Chrysologus*
ser. 132.

Now for the *Saints communion* in temporall things, it is no *g Anabaptisticall communitie*, since what Saints haue, they may keepe to themselues *ev uñst*, in possession, albeit *ev xñst*, in the vse^h they are to be liberall, *i* doing good unto all, but especially to those that are of the household of faith. For *k* who so hath this worlds good, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the loue of God in him? saith *S. Iohn*; both intimating the great defect of godly loue in hardned hearts, and implying the necessary vse of worldly abundance in them who loue truly, as did their Sauour, *l* who though hee was rich, became poore, that wee through his pouertie might be made rich: for *m* a good man sheweth fauour and lendeth, and will guide his affaires with discretion. And thus wee may behold both the points plainly, touching this communion, how the faithfull are united to Christ, and amongst themselves, partly to the iust correction of some, and partly to the full consolation of others.

The correction is here iustificable against all *Apostates*, of what sort soeuer, from the *Catholike Church*, whether they be such as for doctrine depart from the faith of Christ, as are the moderne *Antitrinitarians*, and *Antichristian Romists*, or such as for matter of imaginarie discipline separate themselves from the holy communion, as wee finde the *Brownists* and others to be. Surely let them boast whiles they list of a Catholike perfection, their swaruing from the truth, and their schisme from the Church of Christ, doe evidently demonstrate, that *n* they are not of us: and therefore if they will needs be tearmed members of this mysticall body, they are rotten and *o* withered, or members equivocall, being such as *p* haue made shipwracke of faith and a good conscience. For as *q* *Petrus Chrysologus* hath very well admonished, who soeuer hee be that thinketh himselfe to be somewhat, being taught by such an example, (to wit, of a liuely member) let him abide in the Church, that hee may be somewhat: otherwise, where hee shall be wanting to her, hee shall cease presently to be to himselfe;

selfe ; because not singularitie, but unitie, is accepted with God.

The consolation then is ready to all perseuering Saints, who stand sure^r on the rocke against all stormes, being ascertained of the crowne for holding that they haue. For God is both their great protectour, ^r that the waters and riuers shall not ouerflow them, nor yet fire or flame burne or kindle upon them : and their true directour, that ^t in this vale of Baca (that is, of miserie) they may both finde a Well, (euen ^v the fountaine of the all-seeing and euer-living God, to wit, the word of grace) and walke from strength to strength, till euery one of them in Zion appeare before their God. And therefore they are alwayes to be carefull of their standing, least by ^y infidelitie they fall away to their owne destruction, since ^z as none were saued from the flood of Noah, but those that were with Noah in the Arke : so none are saued from the fire of hell, but those who liue with Christ in the Church, which is built ^a as the Citie Ierusalem, that is compact together, in the ^b palaces whereof God is knowne for a refuge vnto his Saints, ^c in whose prosperitie he taketh pleasure. And thus we know directly in the second maine part of our text, what the Apostle desired in these three great blessings, loue, grace, and communion.

2
For consolation.
^r Matth. 7. 25.
^f Reuel. 3. 10.

^t Esay 43. 3.

^v Psal. 74. 7.
^x Gen. 16. 14.

^y Heb. 3. 12.
^z Aug. ser. 69.
de temp. & Da-
naus p. 3. Is. lib. 1.
cap. 13.
^a Psal. 122. 3.
^b Psal. 43. 3.
^c Psal. 35. 27.

§ 9 Now the third and last point of all, is to know, for whom he craueth these things ; which is easily found by the meaning of these last words, [with you all.] For those were ^d at Corinth the sanctified in Christ Iesus, and called Saints with all that in euery place call on the name of Christ, whether they were the Ministers of the word, ^e by whom they beleene, or people beleenuing, ^f Iewes or Gentiles, bond or free, male or female ; for all are one in Christ. And so in the same blessed Sauour must hold, by the grace of God, in the loue of Christ, the communion of Saints. For that Ministers are to keepe this holy communion, is not so questionable, as how they must keepe it ; seeing they cannot say ^g that Iesus is the Lord, but by the holy Ghost, who inspireth their hearts ^h with the peace of God, for the better maintaining of this communion,

The third part
of the text.

^d 1 Cor. 1. 1.

^e 1 Cor. 3. 5.
^f Gal. 3. 28.

I
Doctrine of
Ministers.
^g 1 Cor. 12. 3.
^h Philip. 4. 7.

i Cant. 8.9.10.

k Vid. Gregor.
in loc. & Guil.
Tomson in Can-
tica Canticorum.

l Rom. 10. 18.

Psal. 19. 4.

m 1 Ioh. 3. 8.

n 2 Cor. 10. 4.

I
Hold the founda-
tion.

o 1 Cor. 3. 12.

p Grat. c. 1 q. 1.
can. 25.q Gregor. lib. 7.
ep. 47.

communion, by two speciall acts of their ministeriall function; the former whereof is the holding of the foundation; the latter is the sutable building thereunto. For their patterne is from Christ, who reared his Church upon himselfe by the spirituall efficacy of his holy word, as hee openly published, that ⁱ if she be a wall, we will build upon her a palace of siluer: and if she be a doore, we will close her in with boords of Cedar. For the Church is a ^k wall, to keepe out aduersaries; and so hath set vpon her, palaces or turrets of siluer, that is, men of might, whose siluer sounding voyces ^l goe throught all the world, to demolish ^m and destroy the workes of the Denill, be they heresies or impieties, as their ⁿ weapons of warfare are not carnall, but mighty through God, to cast downe holds: and the Church is a doore, to let the Saints into the kingdome of heauen, being therefore so enclosed with boords of Cedar, that is, with great multitudes of constant professors, so fitly replenished with all manner graces of Gods most holy spirit, that shee cannot but in ioyfull triumph confesse thus to the world: *I am a wall, and my breasts are as Towers: then was I in his eyes as one that found fauour.* Because, as saith Gregory, after that the Church had receiued vnder Christ the spirit of peace, she nourished Preachers, high in contemplation, and inflexible in strength. Gods Ministers must therefore for keeping this communion, first, hold fast the foundation, which is Christ, as the Apostle saith, *Other foundation can no man lay, then that is laid, which is Iesus Christ*: because, as the Canon Law well noteth, out of ^q Gregory, *Ubi Christus non est fundamentum, nullum boni operis est superadificium*; Where Christ is not the ground, there is no upper-building of any good worke. And therefore must they beware how they propose vnto themselves any other marke or scope of their labours in Gods vineyard, then Christ Iesus, least their labour be in vaine, as it falleth out with those hypocriticall hirelings, who will be very diligent in preaching the Gospel, and labour much in the Church of Christ, but their end is onely to purchase in the peace of the Church,

vnto

vnto themselves either wealth or honour, which when they haue attained, then rest they from their labours, like the poore womans fat hen in *Aesope*, which while shee was leane, laid euery day an egge, but when her dame had fatted her, thinking that then shee would haue laid two egges a day, shee laid iust none; as wee may behold to our grieve, many men of great endowments, who in their youth and meane estate were very painfull in preaching the word euery Sabaoth, and at other times; now vpon their promotion to good Benefices and great honours, to take their ease too much, and preach too little, thereby giuing too iust an occasion of scoffing, to worldlings, and of scandalizing Church-gouernment to the proud *Novatian* schismaticke. For it sheweth the fulfilling of the old prouerbe, *Filia deuorauit matrem*: The daughter hath deuoured the mother; Riches haue brought Religion to wrecke, by such deuillish Demasses, as forsake the worke of Christ to embrace this world, making a shew of godlinesse, but denying the power thereof. Surely they that will be rich, fall into temptation, and a snare, and into many foolish and hurtfull lusts, which drowne men in destruction and perdition: for the loue of money is the root of all euill, which while some coueted after, they haue erred from the faith, and pierced themselves thorow with many sorrowes. But thou, O man of God, flee these things, and follow after righteousness, godlinesse, faith, loue, patience, meekenesse, fight the good fight, lay hold on eternall life, whereunto thou art also called, and hast professed a good profession before many witnesses, who quickly will be offended at thy backe-sliding, to thy iust ruine, that giuest so great a cause of offence. It is no securitie, to be rich in this world, and not in God, the rich y Glutton telleth thee; it is no glory to seekethine owne glory, z the wise King teacheth thee, since he is a not allowed, who praiseth himselfe, but he whom the Lord praiseth; neither is hee truly honourable, whom the world applaudeth, as they did the false b Prophets, but he who onely seeketh in his ministerie the glory of God in the Churches true edifying, as

H

therefore

r *Spineus lib. 1. de tranquillitate anime.*

f *Apud Gou-lartium in Catalog. test. ver. p. 2. lib. 18. pag. 734.*
t 2 Tim. 4. 10.
v 2 Tim. 3. 5.
x 1 Tim. 6. 9. 10. 11. 12.

y Luk. 12. 20.
z Prou. 25. 17.
a 2 Cor. 10. 18

b Luk. 6. 26.

c Nazianz.
Or 1. qua Apo-
loget.

therefore the Priests are said by ^c Gregory Nazianzen, to be
aboue other men neerer to God, in that hee taketh on him both
the charge of soules, and the (μεσιτὶς) mediation or atonening
of God and men.

2
Build suitably.

I
In matter.

d 2 Tim. 4. 1.

e 1 Tit. 9.

f Ioh. 17. 17.

g Esay 49. 2.

h Ephes. 6. 16.

i 2 Tim. 1. 13.

2
In forme.

k Vid Marla-
rat. & Bezam
in loc.

Yet are they not onely to hold the foundation, but
also they must build vpon it suitably thereunto both in
matter and forme: for the matter is Gods word in the
most holy Canonickall Scriptures, which as they must
onely ^d preach to the people, so are they ^e to hold fast, that
they may be able by sound doctrine both to exhort and to con-
uince the gaine-sayers. For the truth must be spoken, and
^f the word is truth: errour is a cursed brier or thorne,
which must be weeded out by the root, for the clearing
of the good graine, with the sharpe & two-edged sword
of the spirit, ^h the word of God. And for the forme corre-
spondent to the matter, S. Paul ⁱ giueth the rule, Hold
fast the forme of sound words, which thou hast heard of mee, in
faith and loue, which is in Christ Iesus. For this hypotyposis,
^k or expresse forme, which the Apostle (as the most labo-
rious and experienced Preacher then liuing) laid forth
vnto his sonne Timothie to follow, consisteth partly in the
words, by which the matter is conueyed to the full vn-
derstanding of the hearers; and partly in the method or
orderly disposing of things so vttered, by the helpe of
which they may be both with better speed conueyed, and
with lesse trouble for readier finding well stowed in the
memorie, the soules deepe store-house.

I
Of words.

l 1 Cor. 2. 4.

m Zeph. 3. 9.

n Esay 19. 18.

o Psal. 19. 7.

p Act. 2. 37.

q Ier. 23. 29.

2
Of order.

The words of the wise and discreet Preacher, are ^l not
the enticing words of mans wisdom, but in demonstration of
the Spirit, ^m a pure language, ⁿ the language of Canaan, the
very Scripture phrase, which is most eloquent, because
most effectually to open ^o the understanding, and ^p to pricke
the heart, ^q burning it like fire, and breaking it in peeces as the
hammer doth a rocke.

The method and order, is *methodus prudentia*, the dis-
creet deliuerie of each thing in his due place; first, in faith,
and then in loue; first, for knowledge, then for practise;
first,

first, by doctrine, then by vse, that the minde may first be informed of the truth in matters of faith, and then the will be reformed to the goodnesse of the duties of loue, as the blessed Apostle expressed the scope of his ^r spirituall warfare, in the vse of his mighty weapons through God, for pulling downe of strong holds, to be first, the casting downe of imaginations, and euery high thing that is exalted against the knowledge of God, in matter of doctrine; and secondly, the bringing into captiuitie euery thought, to the obedience of Christ, for practise or vse. A worke in truth of no small either difficultie or importance, none being indeed sufficient for these things, albeit ^t a necessitie is laid vpon Gods Ministers for the true and due performance of them all; for which cause therefore they are to giue most serious attendance to these foure duties peculiar to themselues, as to persons wholly sequestred by God to the holy vses, 1. of prayer, 2. of study, 3. of exercise, 4. of care to keepe themselues within the ring or compasse of vnitie and vni-formitie.

r 2 Cor. 10. 4. 5.

f 2 Cor. 2. 16.

t 1 Cor. 9. 15.

Meanes for this are foure.

For first, their prayer is not onely the sanctifying of their labours, to the glory of their master, but also the most ready meanes of procuring a blessing vnto themselves, when therein as they acknowledge euery ^v good and perfect gift to come from God, so they in faith beseech God to send downe vnto them his gifts of wisdom to finde out, of discretion to dispose, of memory to recount, and of vtterance to deliuer ^x acceptable words, vpright writing, euen words of truth, to teach the people knowledge. For saith S. Iames, ^y If any of you lacke wisdom, let him aske of God, that giueth to all men liberally, and vpbraideth not, and it shall be giuen him. ^z God doth instruct the plow-man to discretion in scattering his seede. ^a The spirit bringeth all things to our remembrance: yea, from him onely is that ^b mouth and wisdom giuen, which all our aduersaries shall not be able to gaine-say, nor resist. As then ^c all things are for him; so let vs craue them of him, that we may receiue them from him, who ^d is nigh to all them that call vpon him, euen to all them

Prayer.

v Iam. 1. 17.

x Eccles. 12. 10.

y Iam. 1. 5.

z Esay 28. 26.

a Ioh. 14. 26.

b Luk. 21. 16.

c Rom. 11. 35.

d Psal. 135. 18.

e. Erasm. Chil.
sit. Diligentia.

2

Studie.

f Prou. 24. 27.

g 1 Reg. 6. 6.

h Matth. 12. 44

3

Exercise.

1

i 1 Tim. 5. 1.

k Matt. 20. 6.

l Zech. 11. 17.

m Vid Calvin.
de Riberam in
loc.

n Renel 12. 3.

2

o Matt. 20. 2.

that call vpon him in triah. But *admot à manu Deus inuocandus*; wee must doe our diligence, as wee desire Gods helpe: and therefore secondly, studie before hand is most expedient, as Salomon spake of building, *f Prepare thy worke without, and make it fit for thy selfe in the field, and afterwards build thine house.* For as in the rearing vp of Salomons Temple, *g the house when it was in building, was built of stone, made ready before it was brought thither, so that there was neither hammer, nor axe, nor any toole of iron heard in the house, while it was in building*: so in the edification of the Church of Christ, *a h greater then Salomon*, the frame of our building must be perfected and fitted, before wee bring it into due place, that so in the setting of it vp to the people, there may no clattering or iarring be heard, to giue an offence to any iudicious Auditorie by our neglect. For extraordinary gifts wee cannot now presume vpon; and ordinary study will make any common matter appeare extraordinary.

Yet thirdly, exercise is as requisite as study, for the better increase of our talent, and the true discharge of an honest conscience. For touching our talent, it will rust, if it be not vsed, and *the rust shall be a witnesse against vs*, that we haue beene idle *k loyterers* in the Market-place, and *idoll sheepe-heads*, *l leaning the flocke*, rightly deseruing *the sword*, that is, *m the vengeance of God, vpon our arme and right eye*, that is, vpon our strength to practise, and wisdom to prescribe by diligent fore-sight what is fit for practise; that *our arme may be cleane dried up, and our right eye darkned utterly*, as wee to our grieve may behold it in many decayed men, and banke-rupt as it were in spirituall gifts, onely for not vsing, as they should, what God gaue them; being choaked with the world, fouldred by the flesh, and drawne *n by the Dragons taile from heauen to earth*, like falling starres, turned into filthy slime. Secondly, for the discharge of our conscience, wee know wee were hired *o into the vineyard; not to loyter, but to labour.* Vnconscionable caitiffes, how can ye take wages, when
you

you doe no worke: Is this your worke, thinke yee, P 10
 feede your selues with tithes and offerings, for which yee
 are very strict, *nequid Ecclesia caperet detrimenti*, and not
 to feede the flocke of Christ with the bread of life, which
 seemeth to mould in you by your idle neglect? *Benefi-*
cium & officium, wages should haue worke. It is not enough
 for a Minister to be honest in life, who is also required
 to be diligent in doctrine. But I will say no more now,
 then what Nazianzen thought fit in this case to deter-
 mine, that *he must not beginne otherwise then he may make*
an end; neither make an end another way, then before hee did
beginne: because a good beginning should haue a good
 ending, least his rashnesse in beginning well, and idle-
 nesse in his ending ill, make the whole course of his mi-
 nisterie to consist of these two onely true parts, *an hypo-*
criticall exordium, and *an hellish conclusion*, the other fillings
 vp being onely either an inward horrore of conscience,
 or an outward infamie in the world, for such a *curled*
negligent handling of the worke of the Lord.

Yet fourthly, a care must be added to diligence, that
 wee runne not off the ring or compasse of vnitie and vni-
 formitie: *vnitie in doctrine*, (for there is but *one faith*) for
 auoydance of heresie; and *uniformitie in discipline*, which
 is Gods onely ordinance for *honestie and order*, against
 dishonestly disordering schisme. For *the words of the*
wise, which are as goades to pricke forward the slow, and as
nayles fastened to make sure the loose, by the masters of the
assemblies, are giuen from one shepheard, to feede one onely
 flocke, consisting of diuers coloured sheepe, after one set-
 led manner or forme of feeding, that they may not be scat-
 tered into sects to their harme. *Nemo fraternitatem men-*
dacio fallat, saith Cyprian; Let no man deceiue the brother-
 hood with a lie: *Nemo fidei veritatem perfida prauaricatione*
corrumpat; Let no man corrupt the truth of faith with fank-
 lesse deceiuing. *Episcopatus vnus est, cuius à singulis in solidum*
pars tenetur: There is but one Bishopricke, a part of which is
 firmly holden by euery one.

p Ezech 34.10.
 Vid. Augustin.
 de Pastorib.

q Gloss. in dist.
 81. can. 1.

r Nazianzen.
 Orat. 19.

f Ier. 48. 10.

4

Care to vnitie
 and vniform-
 itie.
 t Eph. 4. 7.
 v 1 Cor. 14. 40.
 x Eccles. 12. 11

y Cyprian. lib. de
 vnitatē Ecclesiæ.

A digression
necessary vpon
this occasion
touching the
Preachers
owne course of
life in this City
of Bristol.
2 1 Cor. 4. 2.
* Euery weeke
two ordinari-
ly, and extra-
ordinarily
many moe.

1

2

3

a Matth. 7. 5.

b 1 Tim. 4. 16.

4

c 2 Cor. 4. 3.

d Socrat. lib. 7.

Ecc. hist. cap. 2.

e Eph. 4. 3.

f Act. 20. 26. 27

Reuerend and deare brethren, let this be my necessary *Apologie* before you : As I found (to mine vnspeakable comfort and commoditie) this order obserued, and this course kept amongst you : so, as much as I could, I seriously endeououred by Gods preuenting and assisting grace, in the same good course of wise disposing ^a *to be found faithfull* ; not making any Sermon (as I thanke God I ^{*} made many in this honourable City) which before I presumed to offer as a peece of my seruice in your hearing, I did not first consecrate by my prayer to God ; finding true what my Sauour promised mee, ^a *Aske and haue* ; then labour by study, that ^b *I might saue my selfe and them that heare me* ; thirdly, exercise in secret as well as openly, both by writing and word, by penning and preaching, by the example of ^c *S. Paul*, and ^d *Atticus the Bishop of Constantinople*, to *approve my selfe* as neere as I could, to *euery mans conscience in the sight of God* : lastly, ^e *endeavouring to keepe the vnitie of the spirit in the bond of peace*, both by doctrine, according to the most orthodoxe confession of the Church of *England*, set out in 62. Articles, in the yeere of our Lord 1562. and by obseruing of *Ecclesiasticall discipline*, as it is in part described in the late sacred Canons ; that I hope I may vse with modest boldnesse, in the integritie of a good conscience, these words of the *Apostle* in his farewell to the *Ephesians* : ^f *I take you to record this day, that I am pure from the blond of all men*. For according to the small measure of my poore talent, I haue not shunned to declare vnto you all the counsaile of God. If any man therefore is offended at mee, no way to my knowledge giuing any iust occasion, I protest before the Iudge of all flesh, in the hearing of this most holy Congregation, that it is *scandalum acceptum, non datum, a scandal taken up by him, not let fall by mee*. who being so fully imployed in my function, both by priuate study and publike exercise, had (I thanke God) no time to runne such a race, the daily sacrifice of my poore prayers still putting mee in minde of true pacification with God and man.

man. Yet albeit I loue couereth a multitude of finnes, I cannot conceale my grieffe conceiued iustly against some, (whom yet in the bowels of compassion I loue, and in dutie I reuerence) for their preiudice both of my person, and of my labours : of my person, which they ^hindged of before the time for non-residencie ; and of my labours in preaching, which they censured as vnprofitable, because their subiect was many times *philosophicall*, and the manner of discourse most commonly too high or deepe for a popular auditorie. But to satisfie them if it may be, as I thinke it will be hard for mee to ⁱunspot the Leopard : the former exception against my person for non-residencie, is (to make the best of it) grounded vpon a *Novatian* mistaking of those places of Scripture, wherein wee are commanded ^k to take heede to our selues, and to all the flocke, ouer which the holy Ghost hath made vs ouerseers ; ^l to feede the flocke of God, which is among you, taking the oversight thereof, &c. For how can these places be applied against mee, who laboured ^m by the grace of God as abundantly as any of my deare fellow-labourers haue done either with mee or before mee? All that know me, can iustifie this my plaine profession, that if my stipend had beene assured and made certaine vnto me in this honourable Citie, I would neither haue retained the small place I had in ^{*} the Countrey so long, nor euer haue sought to remoue from hence to any other. For that I held by the wise aduice of my worshipfull friends, who would not haue mee leaue *certa pro incertis*, a Benefice for a Lecture : and ^o this God sent mee vnto, by the most free donation of an ^{*} honourable Personage, partly for the necessary reliefe of my great charge, to some in this City imagined very burdenous ; and partly to supply, out of your abundance, the want which another place hath of the word preached. ⁿ I robbed other Churches to doe you seruice : they, not you, had cause to complaine. And what (I pray you) is this you haue grudged at? Is it non-residencie? Iudge of your selues as seuerely as of me : Are you alwayes where you should be,

Obiect.

g 1 Pet. 4.8.

h 1 Cor. 4.5.

Sol.

i 1 Cor. 13. 23.

I

k Act. 20. 28.

l 1 Pet. 5. 3.

I

m 1 Cor. 15. 10

* At Whaddon in Wiltshire by the free gift of M. Henry Long of blessed memory.

^o Mountgomery.

* Sir Edw. Herbert Knight of the Bath, my singular good Patron.

n 2 Cor. 11. 8.

2.

o Matt. 7. 5.
p Psal. 50. 17.
3

q 1 Cor. 9. 13.

r Vid. Platinam
in Dionys. &
tom. 1. Concil.

f Demosth. orat.
1. Philipp.

t Iuvenal. Sa.
tyr. 3.

v Petr. Rebuff.
in pr. benefic. p. 2.
in dispensat. ad
pl. beneficia.

be, in your shops, in your ships, in your families, in your fields, or in your places of iudgement? • *Hypocrite, cast first the beame out of thine eye. Why will ye take Gods word in your mouth, and yet hate to be reformed?* The places of Scripture alledged condemne non-residencie onely of office, which hath a *Woe* with it, but not of place, the Church of God and flocke of Christ being euery where scattered, and not diuided into parochiall limits or bounds *ex iure diuino*, but in mans discretion, for more expedition of feeding and leading, in the dayes of *Dionysius* Bishop of Rome, some 267. yeeres after Christ. So that it hath beene alwayes left vnto the discretion of Bishops and Metropolitans, to allot one or moe Parishes to a *Presbyter*, especially Church-maintenance being so embezeled away by Popish prescriptions and impropriations, that the remnant (as *Demosthenes* said of the counsaile of the *Athenian Oratours*) *οὐτε τὸν ἰσχυρὸν ἐπιθῆκιν, οὐτε δυνάμει εἶς, will neither giue strength, nor yet suffer to die.* And therefore because (as the Poet said)

*Haud facile emergunt, quorum virtutibus obstat
Res angusta domi, ———*

Poore men hardly come to prooue, God in his prouidence, for vpholding of learning, gaue to his Bishops vnder Christian Princes facultie or power of endowing a worthy painfull Preacher with two neere adioyning parochiall charges, if one cannot suffice for his necessary maintenance, especially since one with *Vrim and Thummim*, knowledge and holinesse, is farre more fit and better able to weild the weight of a double charge, then a *dumbe dogge*, or an *idle drone* can be to manage one. For this feedeth none, that all, in their due place, practising in both by course, and ouerseeing both, as a Shepheard his flocke set into two folds, a watchman his charge in diuers turrets, and a Master-Pilot the feuerall roomes and deckes of his ship: that now with *Rebuffus* wee may well conclude our answer to the first exception: *Non obstat, &c.* It is no let, that he cannot serue both places by himselfe, because hee may
serue

serue the one by another, as Paul did at Philippi, hauing pension there-from.

Now to satisfie the second blot, touching my labours in preaching, which some vtterly neglected and shunned, to their owne hurt, and no whit to my disparagement, as they in their stiffe pride did imagine, I must ^x put them to the triall of the fire in the day, well knowing, that ^y wisdom is iustified of her children, and that, as the Poet said, ^z ὅτι δὲ πρὸς φῶς τὴν ἀλήθειαν τὸ φῶς, time will bring the truth to light. Meane while they may know, that neither the matter nor manner of speech in any one Sermon by me vttered in this Citie, was dissonant either to mee or to you: not to mee, who for matter kept a settled course on Sabaoth dayes in handling the body of Theologie from point to point, till I came to mans creation, where I was interrupted; and on Tuesday in expounding the whole historie of Esther, against many hard frumps: and for manner of preaching, neuer spake I any word, which was not either expresse Scripture, or other good learning, borrowed and excerpted as flowers from other gardens, but alwayes composed to the proportion of faith, as the ^a Egyptian gold weighed by the shekell of the Sanctuarie, was fit for the Tabernacle. Not to you, whom (not to flatter) I know for the most part to be ^b men of ripe yeeres in vnderstanding, ^c hauing through long custome your wits exercised to discerne both good and euill. For the priuate good conference which many times to my comfort I haue had with many of you touching diuers deepe points of diuinitie, and some curious cases of conscience, did animate me in this course, partly for that I obserued my most zealous and iudicious fellow-labourers in their good discretion to stoope downe to the lowest conceit; and partly because I desired your profiting and increase of knowledg to be furthered with delight, procurable by varietie, which to my power I studied to yeeld vnto you so farre as either Text or Truth would permit mee. What then you haue heard willingly, I humbly beseech

I you

Sol. 2.

x I Cor. 3.13.

y Matt. 11.19.

z Menander in Monostichis.

a Origen. hom. 3. in Leuit.

b I Cor. 14.20

c Heb. 5.14.

d Ioc. 2.23.
e Philip. 1.6.

f Esay 62. 7 8.

g Psal. 49. 2.

h 1 Thess. 5. 12

i 1 Tim. 5. 17.

k Chrysost. ho-
mil. 15. in 1. Tim.

l Matth. 10. 10.

m Esay 52. 7.

2. Doctrine
for the people
of God.

n Rom. 12. 16.

o 2 Cor. 13. 11

you to accept in good part, and daily to recall to minde what you found to be profitable for your soules in all this my seruice ; that as it tendeth to your saluation, so it may make vp a part of my reckoning at that great day of our generall account. And, holy brethren, albeit I must in body be absent, yet my spirit in my prayers shall alwayes be with you, to beseech God for his mercies sake to powre daily vpon you ^d his *first* and his *latter raine*, his *preuenting and assisting grace*, ^e to perfect that good worke hee hath begunne in you, by the profitable paines of his faithfull Ministers, who are settled amongst you. For I am perswaded, that howsoeuer God hath in his secret counsell disposed of my departure, yet shall it be no hindrance to your proceedings in the wayes of life, since God of his infinite goodnesse hath so richly furnished this his holy Citie, with so many learned, laborious, and discreet Watchmen, who ^f will not keepe silence, nor giue God any rest, till he establiſh and make this Ierusalem a praise in the earth. And therefore by the mercies of God and sufferings of our Sauour, I earnestly beseech you all, without exception, ^g high and low, rich and poore, one with another, ^h to yeeld them due beneuolence, yea ⁱ double honour for their labour, as Chrysostome calleth it, ^k *subsidiū vite, maintenance to line on*, (for ^l the labourer is worthy of his wages) & *uenerationem persone, reuerence to their persons*, hauing ^m *beautiful feet to bring you glad tidings*. Heare them equally, without respect of any mans person ; for they all come from God : follow them faithfully, without excepting against their doctrine, which they learne all of God : and continue in the loue of Christ, which they vrge vnto you, that yee may euer dwell with God : and so keepe that communion of the holy Ghost, which the blessed Apostle here wisheth to the people as well as to the Priests, when he saith [to you all.] For that Gods people are to keepe this communion, may well appeare by those frequent monitions for vnanimittie, as, ⁿ *Be of the same minde one towards another* ; ^o *be of one minde, line in peace*, and *Be ye all of one minde*,

minde, hauing compassion one of another. For *p* *Ierusalem* is a Citie well compact together, but *q* *Babel* by diuision is the mother of all confusion in speech, discord in action, and desolation in euery attempt, as therefore the old proverbe ranne,

ῥ συμφέρει δ' ἀρετὴ πέλῃ ἀνδρῶν καὶ μάλα λυγρῶν. *r* Homer.

Coniuncti pollent etiam vehementer inertes.

Weake men well linked in amitie will anaile much, either to repell and keepe off the enemie and miserable calamities, or to procure and bring to the brotherhood a bundell of blessings. That former end was made knowne, not only amongst the heathen by the *Geryones* in Spaine, hauing three heads to one body, and *t* the *Molionida* in Elis, hauing two bodies to one head; those *v* expressing *unanimitie*, these *uniformitie*: but also in the Church of God, by *Israel* gathered *x* as one man to suppress *Sodomie* in *Gibeas* of *Beniamin*: and the *y* *Primitive Christians* assembling with one heart in the first Councell holden at *Hierusalem*, to expell *Pharaisisme* out of the Church. For as the stone *z* *Syrus* being whole, will swimme aboue water, by reason of winde in the pores thereof, which hold it vp, whereas if it be broken in peeces, all sinke to the bottome: so the true company of Gods faithfull flocke being whole and intire, will ouerpasse all troubles, by reason of Gods spirit, which settled in their hearts, holdeth them all both vp and together; whereas if they be separate, they sinke in their sinnes, and are drowned in destruction; that in respect of this securitie procured by combination, *Salomon* might well magnifie societie thus, both in generall, saying, *a* *Two are better then one, because they haue a good reward for their labour*; and in particular, prouing it, first *b* by their necessary direction, [*For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, for he hath not another to helpe him vp:*] secondly, by their louing erection or encouragement, because if two lie together, *2* *then they haue heat; but how can one be warme alone?* thirdly, by their strong protection and comfortable helpe, in that

p Psal. 122.3.
q Gen. 11.11.

r *Iustin. lib. 44.*
s *Plutarch. de Phila. & Elph.*
t *Naxian. Or. 20.*

v *Vide Pierium Hierog. lib. 22.*
w *Aliciat. Emblem 40. & in illud Cl. Minoen.*
x *Iudg. 20.1.*
y *Act. 4.32.*
z *Albertus Magna lib. de Lapid. & Mineralib. lib. 5.*

a Eccles. 4.9.

b *10.11.*

b *Vid. in locum Mercenium, Lauerum, Remum, & T. C.*

c Apud Io. Drus-
sum in veter.

Sapientum

γνῶμας.

2

d Pl. 13. 1. 2. 3

e Mollerus in

Psal.

f Bellar. in Psal.

24

g Iunius in Ei-
renico.

Bellar. Gene-
brard. & Cor-
uerus.

h Rom. 9. 6.

i Exod. 30. 22.

23. 24.

k Heb. 8. 5. 6.

&c.

l Augustin in

Psal. 132.

m Theodoret. &

Prosper. in Psal.

132.

if one preuaile against him, two shall withstand him, and a three-
fold cord is not quickly broken. Well then might ^c R. Hillel
say, *חברותא או מיתותא* ^e *either fellowship, or death.*

Now the latter scope or aime of this amitie and vnani-
mitie, being the *bringing of blessings to the brotherhood*, is
most sweetly set forth by that sweet *Singer of Israel*, in that
Psalme ^d *of Degrees*, which he penned for the Church, ei-
ther immediately vpon ^e *Sauls* death, (and so is *Dauid* the
writer thereof) or after ^f their returne out of the great
Babylonish captiuitie, (and so must either *Ezra*, or some
other Prophet write it to be sung in some excellent tune)
for knitting together the hearts of Gods people in one
band of amitie, first ^g *emphatically* proposing both the
profit and the pleasure redounding from vnitie, when he
saith, *Behold* (as a matter worth the marking) *how good* (in
regard of profit) *and how pleasant* (in respect of delight)
it is, for brethren (both by nature and grace, the true seede
of ^h *Abraham*, and right *sonnes of Israel*) *to dwell together in*
vnitie (with Christ and amongst themselves, of heart and
hand, in affection and action:) secondly, expounding,
and so prouing this profit and pleasure of this vnitie and
louetwo wayes; first, by parable or similitude; then by
plaine demonstration: his parable is double, the former
to shew the pleasure, the latter the profit of this true vni-
tie. For it is as full of pleasant sweetnesse, as is the sweet
ⁱ *oyle* composed by the Art of the Apothecarie, of many
sweet odours and principall spices, as *pure Myrrhe*, *sweet*
Cinnamon, *sweet Calamus*, and *Cassia*, wherewith *Aaron* the
high Priest was to be annoynted, because, *as the precious*
oyntment vpon the head ran downe vpon the beard, euen Aarons
beard, and so went downe to the skirts of his garment: so the
sweet communion of spirituall grace, cunningly compo-
sed of vnited affections, passeth downe freely from Christ
our head, ^k *the true substance of typicall Aaron*, not only
to the ^l *best and strongest* professors, who are as great
an ornament to the Church of God, as a beard is on the
face of a man; but also to the ^m *meanest and weakest*
Christians,

Christians, who are as low in regard of holinelle, as is the skirt of a garment to the top thereof. For (saith ⁿ Hilarie) *the middle parts are passed ouer, that by this mention onely of beard and skirt, hee might shew the whole body to be thoroughly perfumed with the best sweets of true loue, and the comforts of concords, by which (as Tullie^o said) not onely those, to whom nature hath giuen sense, but also the very houses and fields seeme to reioyce.* So pleasurable is concord, and profitable withall, that it is (as the latter similitude expresseth it) like the dew of Hermon, and as the dew that descended vpon the mountaines of Sion. For the dew is a speciall blessing of God, sent vpon the earth for the refreshing thereof, so freely, so finely, so fully, so fitly, and withall so fruitfully, that ^p Isaac blessing Iacob vpon the smell of his sonne, as the smell of a field which the Lord hath blessed, might well say, God giue thee of the dew of heauen, (as the next true cause) and the fatnesse of the earth, and plentie of corne and wine, (as the necessary effects,) ^q meaning by the dew of heauen, not the aerie meteor onely, sent to comfort the drie earth; but also by way of prophecie, the louing communion of spirituall grace, flowing from God to vs through Christ Iesus, euen as the dew of heauen. 1. Freely: for the dew is ^r begotten of God, as this louing communion of grace is of him alone, who ^s when we were sinners died for vs. 2. Finely: ^t for the dew is distilled downe in so small drops, that it cannot well be perceiued till it be laid: as these spirituall graces come by the secret conueyance of Gods spirit, who ^v as the winde bloweth where he listeth, wee hearing the sound thereof, not knowing whence he commeth, or whither hee goeth. 3. Fully: for the dew falleth downe into the lowest vallies, as vpon the highest hilles, ^x on the stonie hilles of Sion about Hierusalem, as well as vpon the most fertile mount Hermon in the Kingdome of Basan, where cattell are fed in great abundance, to signifie that by this louing communication, Gods graces are bestowed vpon the ^y poore as well as vpon rich men, vpon the weake as vpon the strong, vpon the barren sinner repenting, to make

ⁿ Hilar. in Psal. 132.

^o Cic. Or. 2. de leg. Agraria.

^p Gen. 27. 27. 28.

^q Theodoret. q. 81. in Gen. & Gregor. hom. 6. in Ezech.

^r Ioh. 38. 28.

^s Rom. 5. 8. ^t Aristot. lib. 1. Meteor. cap. 10.

^v Ioh. 3. 8.

^x Moller. in locum, & vid. Brocardum in descript. terra sancta.

^y Hilar. Theodoret. &c. in Psal. 133.

z Tit. 3. 12.

4

a Ephes. 4. 15.

b Keckerm. lib. 6.
syst. phys. cap. 10.

c Esay 30. 15.

d I Reg. 19. 13.

e Ioel 2. 25.

f Ioh. 4. 35.

5

g Esay 55. 10.

i Keckerm. ubi
supra, & Plin.
lib. 9. cap. 35.

k Ephes. 2. 10.

l Prou. 16. 22.

m Matt. 13. 44.

n I Pet. 4. 8.

i Eccles. 8. 1.

k Prou. 21. 15.

l Iob 29. 13.

m Junius in Eie-
renico, & Mol-
ler. in Psal. 133.

him ^z fruitfull in all good workes, as well as vpon the perfect Christian, who yet ^a groweth thereby. 4. Fitly : for the dew ^b commeth downe onely in the most temperate and most quiet season, when no stormes are raised, especially in the spring for growth, and haruest for ripening ; as the blessings of God come in ^c quietnesse and silence, not in troublesome hurly-burles, (for ^d God is in the still voice) in the springtime of his preuenting grace, which ^e is as the first raine, setting the root ; and in the haruest of his assisting goodnesse, which is as the latter raine, ripening to a full growth, that ^f the fields may be white. 5. Most fruitfully : for the dew is as the ^g raine and snow, which commeth downe, and returneth not, but watereth the earth, and maketh it bring forth and bud ; yea, thereby yeelding ⁱ matter to Bees for honey, and also precious stones for speciall ornament : as this grace of God is not giuen in vaine, but fructifieth as God in his prouidence hath appointed, to ^k make men fruitfull in all good workes, to sweeten ^l their lips for increase of learning, and to procure the ^m pearle of price with the sale of all their other goods. So that as fine Gentlewomen wash their faces in the dew to keepe them free from Sunne-burning, and make them white : so must all true Christians dip themselues in this dew of loue and vnitie, which shieldeth from all tincture of shame, by ⁿ ouercoming ⁿ a multitude of sinnes ; and whiteneth them with glory and honour in their louing endeouour of procuring good to the house of God, and familie of faith : as Salomon ⁱ said, The wisdom of a man maketh his face to shine, and the strength of his countenance shall be changed ; whiles it ^k is his ioy to doe iudgement ; like as Iob ^l found it, when the blessing of him that was ready to perish came vpon him, causing the widdowes heart to reioyce. For now marke, I pray you, after so cleare an illustration, a most strong and binding demonstration to manifest both the profit and the pleasure of loue : ^m Where God of his free grace giueth a blessing both spirituall and corporall with eternall life, both in earnest and in possession, there cannot be but profit and pleasure,

pleasure, because there is both an εὐδαιμονία, and a μακαριότης, a blessednesse, and an happinesse: A blessednesse, that is (as the Philosopherⁿ defineth it) the exercise of the reasonable soule according to the best and most perfect vertue in a perfect life: and an happinesse (as o Diuines doe teach vs) which consisteth in the full fruition of God in Christ, in whom we behold p him face to face, and q see him as he is. But where loue is, and this spirituall communion, together with true vnanimitie and vniformitie in affection and action, there God doth command, that is, by his word he most certainly promiseth and fully performeth through the efficacie of the same word, both a blessing in this life by gifts spirituall and corporall, (as godlinesse^r hath the promise of both) and life eternall, which is hid with^t Christ in God, that when Christ, who is our life, shall appeare, then shall wee also appeare with him in glory. For^t God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him: because^v loue is that bond of perfection, which knitteth God and vs together in Christ. So that wee may conclude such profit and pleasure to redound from this loue, as neither eye hath^x seene, nor eare hath heard, nor euer yet entred into the heart of man; which onely in this life hath but an earnest y pennie of that full possession, which hereafter wee louing both God and our neighbours, shall enioy in heauen. Can we then be two, who are so one with our God in our Christ, being by this vnitie both secured from all harme, and furnished with all blessings of grace and peace, on earth for heauen?

^z Hoc est quod dicitur, illud
Fraternum verè dulce sodalitium:

That is,

This is, to say what I thought meet;
Brethrens true loue is truly sweet.

Yet holy brethren, wee must beware of two things, which are the very^a blots and spots in our feasts of loue, to wit, filthinesse and faction. Filthinesse in fellowship is when (as^b Simeon and Levi) wee are brethren in iniquitie,
either

n Aristotel. 1.
Ethic. ad Nicomach. cap. 10.
o Danens p. 4.
Is lib. 6. cap. 4.
p August. Ste-
chus Eugub.
lib. 8 de perenni
philos. cap. 5.
p 1 Cor. 3. 9.
q 1 Ioh. 3. 4.

r 1 Tim. 4. 8.
f Coloss. 3. 3. 4.

t 1 Ioh. 4. 16.

v Coloss. 3. 14.

x 1 Cor. 2. 9.

y Ephes. 1. 13.

z Catull. epig.
de Cal. &
Quintio.

A double cau-
tion.

a Ind. 12.

The first.

b Gen. 49. 5.

c Prou. x. 14.

d 1 Pet. 4. 3.

e 1 Cor. 13. 6.

f Aristot. lib. 8.
Ethic. cap. 3.

g Cicer. lib. 2. de
Inuent.

h Ioh. 17. 21.

i Hilar. lib. 8.
de Trin.

k Augustin. lib.
4. de Trin. cap. 9.

The latter cat-
tion;

either casting ^c lots amongst vs to make vp one purse by violence and robbérie, as the eues of one company ; or agreeing in the vse of all manner of ^d excellēce, as in gluttonie and drunkennesse, chambering and wantonnesse, calling this lewd league, the onely true good fellowship, when yet there is in such a truce no goodnesse at all. For ^e charitie reioyceth not in iniquitie, but reioyceth in truth : and the ^f Philosopher could by reason teach, that friendship arising from profit or pleasure, is but a friendship per accidens, and a meere shew, where true friendship is used onely amongst good men, and that ^g as Tullie saith, onely for good things. And therefore wee being Christians, the common knot of our friendship must be Christ Iesus, who is the center of all true vnitie betweene God and man ; and amongst men themselues, for whom hee thus prayeth, ^h that they all may be one, as thou, O Father, art in mee, and I in thee, that they also may be one in vs. For (as ⁱ Hilarie saith) the progresse of vnitie is shewed by the example of vnitie, that as the Father is in the Sonne, and the Sonne is in the Father : so by the forme of this vnitie all may be one in the Father and in the Sonne ; because, saith ^k S. Augustine, they cannot be one in themselues, being so dissennered from betweene themselues by diuers pleasures, and lusts, and uncleannesse of sinnes : whereupon they are purged by the Mediatour, that they may be one in him ; not onely by the same nature, in which they all of mortall men are made equall to Angels, but also by the same loue. conspiring with a most agreeing will into one spirit, vnto one blessednesse, in a manner made vp by the fire of loue. For, for this cause is it in force, which is said, (that they may be one, as we are one) that euen as the Father and the Sonne are one, not onely in equalitie of substance, but also in will : so also those, betweene whom and God, the Sonne is Mediatour, may be one, not onely by that, that they are all of the same nature, but also by the same societie of loue. And thus farre S. Augustine, from our Sauour his words, condemneth all filthinesse in fellowship, as also all faction, which is but only a formall friendship, wherein dissembling dastards and cony-catching caterpillers are

are ioyned in a league of friendship together, vpon a si-
 ding humour, partly to crosse the better sort of Citizens,
 and partly to serue amongst themselues one anothers
 turne, ¹ *gathering themselves together, hiding themselves,* 1 Psal. 56.6.
marking honest mens steps, in laying waite to catch their
soules. But shall they escape by iniquitie? Will not this
 friendship fall? O yes, men and brethren. They are but
 as dogges, which will kennell together, couple together,
 goe together, and hunt together, till the prey be caught,
 or a bone be cast into amongst them, when then, they will
 snarle and bite one another as mortall foes. For so friends
 in faction will fawne one vpon another, and labour to
 further one another in the pursuit of the common action
 vndertaken by their owne side, till a priuate commoditie
 or a place of profit and honour happen to fall, when then,
 farewell friendship, euery man must be for himselfe, they
 snatch and catch what any catch may, as the souldiers
^m *diuiding Christs garments amongst them.* For looke into
 former times, how ⁿ *Crassus, Pompey, and Caesar,* accorded
 to the ouerthrow of all the rest, till *Crassus* dying, ^o *Pom-*
pey could not endure an equall, nor Caesar a superiour: how
^p *Lepidus, Antonie, and Octavius,* reared vp (to kill their
 enemies) a *Triumviratus*, till at last they fell out for the
 chiefeest place: yea ^q how *Richard* the third an Vsurper in
 England, and the great Duke of Buckingham, conspired in
 faction against King *Edwards* children and friends, till
 they fell out in the end, to their owne subuersion, by the
 most iust and certaine iudgement of God, who will haue
 the malice of the wicked discovered, to their owne de-
 struction: as, ^r *Hatred may be couered by deceit, but the wic-*
kednesse thereof shall be shewed before the whole congregation;
 whiles (as the prouerbe ^s is) *κόραξ τὸν ὄφιν, the crow car-*
rieth the serpent, which stings him to death: the greedie and
 ambitious draw on the malicious vnto such vile attempts,
 as pester them both. Take heede then, deare brethren,
 of seconding the seditious, or compacting with the con-
 tentious, ^t *least learning their wayes, yee get a snare vnto your*
soules.

m Psal. 22.18.

Ioh 19.24.

n Appian.lib.2.
de bell.ciuil.

o Lucan lib.1.

Pharsal.

p Dio lib.46.

47. &c.

q Hall, Holin-
shead, & Stow,
in Rich.3.

r Prou. 26. 26.

s Erasm.ex
Æsopo, tit. Ma-
lum accersitum.

t Prou. 22.25.

v Matt. 23. 24.

x Prou. 11. 29.

y 1 Tim. 1. 19.

z Matt. 12. 25.

a Vid. Ofian-
dram Cent. 16.
p 2. lib. 4. cap. 14.
b Eccles. 12. 14

c Mat. 22. 37. 39

I

2

d 2 Chr. 13. 1.

The conclusi-
on, Amen.

I

2

3

e Esay 7. 9.

f Rom. 5. 5.

g 1 Io. 4. 12.

h 1 Tim. 3.

i 2 Cor. 13.

soules. It cannot be denied, what lamentable experience doth prouetoo too plainly, in most of the Cities and incorporate Townes in *England*, that schisme hath bred faction, to the hinderance of the Gospell, while some *v swallow Camels* vnder pretence of holding with Church-gouernment, and others straine at gnats in a scrupulous conceit taken vp against some ceremonies: these fighting with shadowes, by *troubling their x owne house to inherit the winde*; those fleeing the substance of all true pietie, by *making*, through prophanenesse, *a most dangerous y ship-wracke of faith and good conscience.* But ~~why~~ should it be so amongst men of good breeding, who know well enough, that the *z kingdome or house divided cannot stand*: that the *strife about the ceremonies* (especially in *England*, for I will not maintaine the *a Germaine Adiaphorists*) is no matter of *faith*, and that those whom such things most concerne, are Ministers, not Lay-men, whose *whole dutie is onely b to feare God and keepe his Commandements*, which teach them *c the true loue of God and their neighbour*? Let mee then, brethren, in one word exhort you, first, to serue God in pure Religion, whereunto ye haue had freedome (God be thanked) these fifty yeeres: secondly, to maintaine the communion of Saints, whereunto your good neighbourhood in so sweet an habitation doth afford so great occasion: and no doubt but then *d God will be with you, whiles you are with him, to preuent you with the grace of Christ*, to enlarge you by *the loue of God*, and euer to preferue you in this holy communion, vnto his glory, and your owne true glorifying in the end. *Amen*, saith the Apostle: *So be it*, say wee. 1. To the Father, who loueth vs truly: 2. To the Sonne, who redeemed vs surely: 3. To the holy Ghost, who sanctifieth vs fully in this holy communion. *Amen* say wee therefore: 1. in faith, that *e wee may be establisht*: 2. in hope, that *f wee may not bee ashamed*: 3. in loue, that *g God may dwell amongst vs.* And so *Amen*, 1. to this flourishing Church of *England*, that it alwayes be found a chiefe part of *h the house of God, the ground*

ground and pillar of truth : 2. to this most peaceable and
 puiſſant Monarchie of Great Britaine, that God would
 ariſe vnto it, as vnto his reſting place, not turning away the
 face of his annointed, that his Priests may be clothed with
 righteousneſſe, and his Saints ſing with ioyfulneſſe. 3. And
 laſtly, to this honourable Citie, that firſt it may be in vni-
 tie alwayes for her true perfection; that ſecondly, it may
 be in ſetled proſperitie by Gods benediction; that thirdly,
 it may haue ^k God knowne in her palaces for a ſure refuge,
 againſt ſinne by ^l godlineſſe. againſt wrong by righteous-
 neſſe, and againſt worldly pleasures by wholeſome ſobrie-
 tie, till from an earthly manſion it be tranſlated by the
 powerfull grace of our mercifull God, to the heauenly
 Hieruſalem in perfect glory through Ieſus Chriſt, in whom
 now for a time with grieve and teares I leaue it, ſaying and
 praying with the bleſſed Apoſtle, ^m that your whole ſpirit,
 and ſoule, and body, be preſerued blameleſſe vnto the coming
 of our Lord Ieſus Chriſt : To whom, with the Father
 and the holy Ghoſt, one God in Trinitie, and Tri-
 nitie in Vnitie, moſt perfect, and euer liuing,
 wiſe, gracious, and powerfull, be aſcri-
 bed all honour and glory
 now and for euer.

Amen.

Χάρις καὶ Δόξα τῷ Θεῷ πάντοτε.

[Faint, illegible text with several large, dark, handwritten scribbles or initials over it.]

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